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### The Book of Nahum \*

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IN my address on Purim, which I delivered at our meeting last year,<sup>1</sup> I showed that the incidents related in the Book of Esther were suggested by the sufferings of the Jews during the Syrian persecution and their glorious victory over Nicanor on the 13<sup>th</sup> of Adar, 161 B.C. I have recently come to the conclusion that the Book of Nahum is a liturgical compilation for the celebration of that victory. *He that dashes in pieces is come up before thy face*, at the beginning of the second chapter of Nahum, refers to Judas Maccabæus; the Authorized Version gives the correct rendering *hammer*<sup>2</sup> in the margin. *The wicked counselor that imagineth evil against the Lord* (1 11) is Nicanor, and instead of the clause translated in the Authorized Version: *that no more of thy name be sown* (1 14) we must read: *thy remains shall be scattered*. Judas Maccabæus gibbeted the head and the right arm of Nicanor, and the tongue of this *thrice-guilty wretch* was cut up and given to the birds (2 Macc. 15 33).

The Book of Nahum is not a prophecy, but a liturgical collection of four poems. The first two poems are Maccabean, but the last two were written by a Hebrew poet who

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saw the fall of Nineveh in 606 B.C. The tradition that Nahum the Elkoshite was born and buried at *Elkôsh*, a large Christian village about 27 miles north of Môşul, cannot be traced beyond the sixteenth century. The fact that the tomb of Nahum is shown at Elkôsh, and that it is held in great reverence by Mohammedans and Christians, and especially by the Jews, is no more conclusive than the tradition that the prophet Jonah is buried in Nineveh on the top of the mound known as *Nabî Yânus*, south of the Acropolis of Nineveh, now called *Kouyunjik*, which contains the palaces of Sennacherib, Esarhaddon, and Sardanapalus with the famous cuneiform library which was discovered by Hormuzd Rassam in 1854.<sup>3</sup> Nevertheless, Nahum may have been in Assyria at the time of the fall of Nineveh. Wellhausen's statement that Nahum must have been a Judean is untenable; the references to Judah occur in the Maccabean sections. The line: O Judah! keep thy feasts! perform thy vows! at the beginning of the second chapter, emphasizes the fact that the Syrians, after the glorious victories of Judas Maccabæus, are no longer able to interfere with the observance of the Jewish rites. In the Maccabean sections *Nineveh*, the capital of Assyria, is a poetic designation of the *Seleucidan Kingdom*, just as Maccabean poets call Judea *Jacob* or *Joseph*,<sup>4</sup> or as Latin poets call the Romans *Dardanians* or *Teucrians*. Syria is nothing but a shortened form of *Assyria*, and Assyrian is merely an older local variety of Syriac. What we call Syriac is the dialect of Edessa in Northwestern Mesopotamia; see Crit. Notes on Judges (SBOT) p. 66, n. \*.

In several passages of the Old Testament the Seleucidan Kingdom is called *Assyria*. In Psalm 137 8 it is called a *Daughter of Babylon*,<sup>5</sup> and instead of Sons of Edom (v. 7) we must read *Sons of Aram*, i.e. *Syrians*, just as we must substitute *Bath-Aram*, i.e. *Sons of Aram*, Syrians, for *Bath-Edôm*,<sup>6</sup> Edomites, at the end of the fourth poem in the Maccabean elegies commonly known as the Lamentations of Jeremiah.<sup>5</sup> The enemies addressed in Lam. 4 21 are said to dwell in the land of *Uz*, the home of Job. Friedrich Delitzsch showed more than twenty years ago that *Uz* was mentioned

in the Monolith Inscription of Shalmaneser (860–825) as a region near *Patîn*, i.e. the district north of the Lake of Antioch. *Uz* must be the region of Antioch, the new capital of the Seleucids, which was founded about 300 B.C.<sup>5</sup> The pitiful condition of Jerusalem bewailed in the Book of Lamentations was the result of the destruction of the holy city by Antiochus Epiphanes' commissioner Apollonius in 168 B.C. (1 Macc. 1 31).

Josephus, who gives a paraphrase of Nah. 2 8-13 in his *Jewish Antiquities* (ix 11 3) believed that Nahum prophesied 115 years before the destruction of Nineveh; but Nahum's poem on the fall of Nineveh is the description of a contemporary, if not an eye-witness. The second part of the title of the Book of Nahum, *The Vision of Nahum the Elkoshite*, belongs to the fourth poem describing the fall of Nineveh, while the first part, *The Utterance on Nineveh*, should be prefixed to the third poem predicting the fall of Nineveh. The *Vision of Nahum* was composed after the fall of Nineveh in 606, and the *Utterance on Nineveh* was written after the invaders had begun the long siege of the great capital of Assyria—the strongest fortress of Western Asia.

The siege of Nineveh is said to have lasted for more than two years. The Assyrians were no doubt as brave as lions, and the statement in Nah. 3 13, generally translated *Thy people in the midst of thee are women*, is incorrect: instead of *našîm*, women, we must read *naššîm*, we will destroy (or *iaššîmu*, they will destroy) from *šamām*, to destroy, as in the old song celebrating a victory over Moab, Num. 21 30, where the LXX renders: αἱ γυναικες.

Diodorus of Sicily (2 23) states that Sardanapalus, the last king of Assyria, lived like a woman, and finally burned himself with his harem and his treasures on a huge pyre. But we know now that Sardanapalus (or *Aššur-bâni-pal*) was a warlike king who showed his valor in many a battle and in hunting fierce lions and other wild beasts. He died in 625, nearly twenty years before the fall of Nineveh. I pointed out more than twenty years ago (ZK 2 282) that this legend was due to a confusion of Aššur-bâni-pal with his rebellious

brother Šamaš-šum-ukîn who perished in the flames of burning Babylon.

We know now from the stele of the last king of Babylon (555-538) Nabonidus, which Father Scheil discovered in 1895, during his excavations at Babylon, that Nebuchadnezzar's father, Nabopolassar (625-604) took no part in the destruction of Nineveh. He was allied with the *ummân-manda*, i.e. the northeastern barbarians, and helped to destroy the Assyrian empire; but the fall of Nineveh was due to the *ummân-manda*. This tallies with Herodotus' statement that the Medes captured Nineveh and subdued Assyria except the Babylonian portion. Nabonidus regards the destruction of Nineveh as a divine retribution for Sennacherib's devastation of Babylon (KAT<sup>3</sup>, 105).

According to Diodorus there was an old oracle stating that no one would be able to capture Nineveh, unless the river should turn against the city. After the Medes had besieged Nineveh for two years, there were incessant rains, so that finally the Euphrates flooded a part of the city and tore down twenty stadia of the city wall. Now we know, of course, that Nineveh was not situated on the Euphrates, but on the eastern side of the Tigris, although there are a good many college graduates who do not know whether Nineveh was situated on the Euphrates or on the Tigris, and whether the Tigris is east or west of the Euphrates. However, even the Tigris could not have submerged Nineveh, because the bed of the Tigris is too low. The Tigris may have flooded Calah, but not Nineveh.

Nineveh was situated in a plain enclosed by four rivers,<sup>7</sup> viz. Tigris, Upper Zâb, Khâzir, and Gômel. This plain of Nineveh resembles in some respects Manhattan Island. The North River would correspond to the Tigris, the East River to the Khâzir, Harlem River to the Gômel, and the Bay of New York, between the North and the East Rivers, to the Zâb. If we assume that Central Park represents *Nineveh*, Harlem would represent *Rehoboth Ir*, Trinity Church *Calah*, and Twenty-third Street *Resen*. Hoboken would correspond to the modern *Môşul* on the western side of the Tigris.

The length of Central Park is about  $2\frac{1}{2}$  miles, and Nineveh extended about  $2\frac{1}{2}$  miles on the river side of the Tigris. The eastern wall was nearly 3 miles long, the northern measured  $1\frac{1}{4}$ , and the southern about a thousand feet. The area of Central Park is about 840 acres, while Nineveh was more than twice as large, about 1800 acres. It had a circumference of  $7\frac{1}{2}$  miles and may have contained a population of 300,000.

According to Baedeker, it takes but four or five hours to go around the city; not three days, as stated in the Book of Jonah.<sup>8</sup> Jonah might have traversed the whole plain of Nineveh, from Rehoboth Ir to Calah, in one day. The plain of Nineveh was about 25 miles long and 14 miles wide, while the length of Manhattan is 14 miles, and its greatest width  $2\frac{1}{4}$ . *Nineveh*, *Calah*, *Rehoboth Ir*, and *Resen* never formed one city. There are no traces of a common wall for this tetropolis. *Rehoboth Ir* seems to be identical with *Dûr-Šarrukên* which Sargon, the father of Sennacherib, built about the end of his reign (722-705). Colonel Billerbeck's theory<sup>9</sup> that *Rehoboth Ir* is represented by the modern *Môşul* is not probable. *Dûr-Šarrukên*, the modern *Khorsabâd*, is about five hours north of Nineveh, and *Calah*, the present *Nimrâd*, south of Nineveh, may be reached in seven hours. *Khorsabâd* stands for *Khosrabâd*, i.e. *City of Khusrau* or *Chosroes*; see Max, Freiherr von Oppenheim, *Vom Mittelmeer zum Per-sischen Golf*, vol. ii (Berlin, 1900) p. 180; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) *Addenda* to p. 48, n. 13.

*Dûr-Šarrukên* in the north was close to the sources of the *Hûsur*. It covered the road to Nineveh and protected the water-supply of the capital. Nahum says in 3 14: *Draw thee waters for a siege!* This does not refer to boiling water to be poured down on the besiegers, as Col. Billerbeck supposes;<sup>9</sup> nor does it mean: *Fill the moats* protecting the city!<sup>10</sup> We must remember that the water of the Tigris is not drinkable; even the water of the wells within the city and outside is brackish and full of gypsum. The water of the *Hûsur*, on the other hand, is excellent. Sennacherib (705-681) states in the inscription on the rocks of Bavian

(a Kurdish village northeast of Khorsabâd) that before he built the *pâti Šîn-ahê-êrba*,<sup>11</sup> the Sennacherib conduit (which may be compared to the *Croton aqueduct*) the people of Nineveh depended on the rain water: *ana zunnê tiq šamê turruçâ inâšun*.

The Hûsur, now called *Khôsar*, flows in a southward direction from Khorsabâd to the middle of the eastern wall of Nineveh; <sup>7</sup> thence it passed westward through the centre of Nineveh, emptying into the Tigris on the south side of the Acropolis now known as *Kouyunjik*.<sup>7</sup> Most of the buildings disinterred at *Kouyunjik* have suffered from fire; several of the cuneiform tablets from the library of Sardanapalus are half burnt and blistered, *e.g.* some of the fragments of the cuneiform account of the Deluge, especially the greenish-yellow fragment R<sup>m</sup> 616, published on p. 120 of my edition of the Babylonian Nimrod Epic. Nahum says in 3 15: *tôkh-lekh êsh*, fire will devour thee!

The besiegers, it may be supposed, came from the north. They defeated the Assyrians in a pitched battle; then they captured *Dâr-Šarrukên* and the other fortified places north and east of Nineveh. There is no evidence of any destruction at Khorsabâd; the strongholds may have fallen, as Nahum says, *like figs* which fall into the mouth of the eater when they are shaken; so *the gates of the land were open unto the enemies*. The besiegers were, of course, unable to invest the entire city; the western side of the Tigris could hardly be blockaded, and the fortified city of Calah prevented any operations from the south. The besiegers seem to have directed their main attack against the northwestern corner of Nineveh. This is the highest point in the area of Nineveh, commanding the waterworks from which most of the moats were fed. The northern sections of the moats were supplied with water by a canal which entered the city from the north, while the moats south of the Hûsur were filled from this river. The moat between the wall and the eastern outworks was nearly 150 feet wide. It was cut in the shell-limestone rock,<sup>12</sup> with vertical sides. Even now the depth is about 12 feet. There is a great breach at the northern

end of the eastern wall, and more than 2000 feet of the moat are filled with rubbish.

After having captured *Dûr-Šarrukên* and the other fortified places north and east, the besiegers could cut off the water supply of Nineveh. At the point in the eastern *enceinte* where the *Hûsur* enters the city there are three great dams. If these flood-gates were destroyed by the enemy, the *Hûsur*, swelled by the melting snow in the spring, and not diverted into the moats and ditches, may have flooded the city, so that Nineveh, as Nahum says, was *like a pool of water*. The *Hûsur* with its unchecked spring-floods may have undermined the southern portion of the Acropolis, the mound of *Kouyunjik*, so that, as Nahum says, *the palace was tottering*. This catastrophe was not unprecedented: Sennacherib states that the stream had once damaged the southern side of the Acropolis, where he afterwards erected his palace, so that the coffins of the kings who had been buried there were exposed.

I must omit a number of comments on the fortifications of Nineveh and the final capture.<sup>9</sup> I will give, in conclusion, a new metrical translation of the four poems contained in the Book of Nahum.<sup>13</sup>

The first poem is an alphabetical psalm which originally consisted of 11 couplets or 22 *mēshalîm*, i.e. *hemistichal pairs*, with three beats in each hemistich. The last seven *mēshalîm* were not quoted by the compiler of this festal liturgy for the celebration of the great victory of Judas Maccabæus over Nicanor in 161, probably because they did not suit his purpose. The first part of the psalm describes the irresistible power of JHVH who is kind to those who believe on Him, but who wreaks vengeance on His foes. JHVH manifests Himself in thunder-storms. He whirls up thunder-clouds, just as the march of an army is marked by clouds of dust. The Cherubim personify the thunder-clouds, and the Seraphim the flashes of lightning.<sup>14</sup>

It is interesting to note in this connection that Xenophon states, the besiegers could not capture Nineveh, but Zeus terrified the inhabitants by a thunder-storm, and thus



the city was taken. Xenophon's account is very inaccurate. He does not mention the name of Nineveh, only *Larissa* and *Mespila*.<sup>15</sup> Moreover, he says that the city was inhabited by the Medes and besieged by the Persians; but he refers to the Queen of the besieged king, just as Nahum does, and alludes to some cataclysm which brought about the fall of Nineveh. Xenophon (*Anabasis*, iii 47) speaks of a great city in ruins, situated on the Tigris, formerly inhabited by the Medes. The King of the Persians could not capture it; but there appeared a cloud which veiled the sun and frightened the inhabitants so that they left the city. A day's journey from *Larissa* there was a large castle (τεῖχος = Assyr. *dûru*) in ruins, near a city called *Mespila*.<sup>15</sup> The Queen of the King of the Medes fled there when the Medes were subdued by the Persians. The King of the Persians besieged the city for a long time, but could not capture it. Finally Zeus frightened the inhabitants by a thunder-storm, and thus the city was captured.

The introductory alphabetic psalm in the Book of Nahum may be translated as follows:

## THE BOOK OF NAHUM

### I

- |     |     |                |  |
|-----|-----|----------------|--|
| i   | ⌘ 1 | 2 <sup>a</sup> | A jealous <sup>a</sup> God is JHVH,<br>a revenger, <sup>β</sup> and full of wrath;             |
|     | ⌘   | 3 <sup>b</sup> | Through whirlwind and storm is His path, <sup>14</sup><br>the clouds are the dust of His feet. |
| ii  | ⌚   | 4              | He scolds at the sea — it is arid,<br>and all the rivers He empties;                           |
|     | ⌚   |                | (Even) Basan and Carmel languish,<br>the blossoms of Lebanon wither.                           |
| iii | ⌚   | 5              | The mountains quake before Him,<br>the hills (at once start to) totter;                        |
|     | ⌚   |                | The earth before Him crashes, <sup>16</sup><br>the world and all therein dwelling.             |

- iv י 6 Who can endure His fury,  
withstand the heat of His anger?  
ח His wrath fuses (all things) like fire,  
the rocks are even set blazing.
- v ט 7 Kind is He to those who trust Him,  
a bulwark in days of trouble;  
Of those turning to Him He is heedful,  
8 He saves them in floods overwhelming.
- vi כ He exterminates all who oppose Him,  
His foes He thrusts into darkness;  
ל 9<sup>b</sup> Not twice upon foes wreaks He vengeance,  
His work is not done by halves!<sup>17</sup>
- vii ד 9<sup>a</sup> What do ye devise against JHVH?  
3<sup>a</sup> י He <sup>δ</sup> never condones an offense!  
נ 2<sup>b</sup> On His foes He ever wreaks vengeance,  
to enemies He ever bears hatred.
- viii ס 10 Soaked <sup>ε</sup> though they be as toss-pots,<sup>ζ</sup>  
like stubble the fire shall consume them!<sup>18</sup>  
ע \* \* \* \* \*  
\* \* \* \* \*
- ix פ \* \* \* \* \*  
\* \* \* \* \*  
צ \* \* \* \* \*  
\* \* \* \* \*
- x ק \* \* \* \* \*  
\* \* \* \* \*  
ך \* \* \* \* \*  
\* \* \* \* \*
- xi ש \* \* \* \* \*  
\* \* \* \* \*  
ת \* \* \* \* \*  
\* \* \* \* \*

(α) 1 2 that is, a revenger

(β) is JHVH

(γ) 3<sup>a</sup> Long-suffering but powerful is JHVH, and(δ) 3<sup>a</sup> JHVH

(ε) 10 if they soak

(ζ) tangled (thorns)<sup>18</sup>

The second poem, which describes *the overthrow of the Seleucidan Kingdom*, consists of three six-line stanzas with 3 + 2 beats in each hemistichal pair. The *city* addressed is *Antioch*, the capital of the Seleucidan Kingdom. The *bewitching seductress* is *Hellenic culture*.

## II

- i   3   1   O woe to the city of blood,<sup>19</sup>  
                   of lies and outrage! <sup>α</sup>  
       4   Because of the many seductions  
                   of the <sup>β</sup> charming seductress <sup>γ</sup>  
       5   Behold! I fall upon thee,<sup>19</sup>  
                   says JHVH Sabaoth:  
           I uncover thy skirts to affront thee,  
                   exposing <sup>δ</sup> thy shame; <sup>ε</sup>  
       6   Disgrace I'll cast upon thee,<sup>5</sup>  
                   I'll make thee a show! <sup>γ</sup>  
       7   They'll cry: Laid waste is Nineveh,<sup>19</sup>  
                   but who bemoans her? <sup>θ</sup>
- ii   1   11   From thee,<sup>19</sup> behold, there came  
                   {a plotter of mischief,} <sup>20</sup>  
                   Devising harm against JHVH{ }  
       14        who <sup>ι</sup> decreed against him: <sup>20</sup>  
       [<sup>κ</sup> Thy burial will I make vile,  
                   thy remains shall <sup>λ</sup> be scattered! <sup>μ</sup>  
           In the temples of thy gods I'll ruin  
                   idols carved and molten. [ ]
- 2   1   A Hammer <sup>21</sup> came up against thee,  
                   now guard the fastness! <sup>22</sup>  
           Watch the way, make strong thy loins,  
                   fortify thee well!
- iii   1   12   <sup>ν</sup> How high the tide was soever,<sup>23</sup>  
                   <sup>ξ</sup> it has ebbed and subsided.<sup>ο</sup>  
       15   Behold there strides o'er the mountains <sup>π</sup>  
                   the herald of peace! <sup>ρ</sup>  
           O Judah! keep thy feasts!  
                   perform thy vows!  
       <sup>σ</sup> He'll nevermore pass <sup>τ</sup> through thee,  
                   cut off and ended.<sup>20</sup>

2 2 The glory of Jacob <sup>v</sup> reblossomed,<sup>24</sup> <sup>φ</sup>  
 Israel's vine,<sup>25</sup>  
 However much wasted the wasters  
 destroying their branches.

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(α)	3	1	preying does not cease	(β)	4	graceful
(γ)	4	With seductions cheating the nations	and clans with her charms.			
(δ)	5	to the nations	(ε)	that is, thy disgrace to the kingdoms		
(ζ)	6	that is, I vilify thee				
(η)	7	All who see thee will flee from thee				
(θ)		Whence shall I for thee seek the mourners?				
(ι)	1 14	JHVH (κ) yea (λ) not 2 5 be mentioned	(μ)	1 14	again	
(ν)	12	Thus says JHVH : and so	(ξ)	and so		
(ο)		I humbled thee, but ne'er again !				
	13	His sceptre <sup>xx</sup> now will I break,	his bonds I'll burst !			
(π)	15	he who brings good tidings				
(ρ)	2 14	and no more will be heard the voice of thy envoys				
(σ)	1 15	Mischief	(τ)	again		
(υ)	2 2	through JHVH	(φ)	3	on the day He restored it	

---

(xx) 1 13 *over thee*

The third poem, entitled *The Utterance on Nineveh*, and composed of two seven-line stanzas with 2 + 2 beats in each hemistichal pair, was written by Nahum, an Israelitish poet in Assyria, after the Medes had begun their long siege of Nineveh, about 607 B.C. The hundred-gated Thebes (*No-Amon*) in Egypt fell in 663, although her position on the eastern bank of the Nile was just as strong as the great fortress on the eastern side of the Tigris, and although Thebes was aided by Egypt, Ethiopia, Libya, &c. Assyria has no allies. The doom of Nineveh is sealed, even if she plies the brickmold to strengthen her bulwarks. Her water-supply is cut off; she must drink the cup of fury.

### III

1 1<sup>a</sup> The Utterance on Nineveh  
 i 3 8 Art thou better than No<sup>a</sup>  
 on the banks of the Nile,<sup>β</sup>  
<sup>v</sup> Whose rampart the River,  
 whose wall the water?

- 9 With Cush to abet her,<sup>§</sup>  
     ‘and Libya<sup>§</sup> to aid ?
- 10 Even she had to go  
     into exile and bondage;  
 7 Her babes were shattered  
     at the corners of <sup>θ</sup> streets;  
 And for her nobles  
     lots were cast;  
 And all her great ones  
     were shackled in chains.
- ii 11 Thou also shalt drink  
     until overcome! ‘
- 14 The water for a siege  
     draw for thyself!  
 {} Go into the mud,<sup>26 κ</sup>  
     and handle the brickmold! {}<sup>^</sup>
- 15<sup>b</sup> Though as thick as locusts,<sup>μ</sup>  
     as many as 7 grasshoppers: ‡
- 15<sup>a</sup> Fire will devour thee,[<sup>ο</sup>]  
     the sword destroy! [ ]
- 12 \* Thy forts will be figtrees,  
     {<sup>ρ</sup> thy people} firstripe figs,<sup>σ</sup>
- 13<sup>b</sup> Thy bars burnt with fire,<sup>τ</sup>
- 13<sup>a</sup> {} they’ll make havoc within thee!

The following four hemistichal pairs are a Maccabean appendix alluding to the overwhelming defeat of the Syrians on Nicanor’s Day in 161 B.C. The entire Syrian army was annihilated. The leaders and heroes of the King of Assyria, *i.e.* Syria, sleep the sleep of death. The Maccabean poet says:

- 18 *Thy leaders slumber,<sup>ν</sup>*  
     *thy worthies sleep,*  
*Thy men are scattered,<sup>φ</sup>*  
     *and no one rallies them.*
- 19 *Thy wreck is hopeless,*  
     *thy wound is fatal.*  
 x *Who hears thy fate,*  
     *claps hands with joy! ψ*

(a) 3	8	Amon	(β) water around her	(γ) she
(δ)	9	and Egypt, and there is no end		(ε) Put
(ζ)		was there	(η) 10 even	(θ) all
(ι)	11	Thou too, shalt seek	shelter from foes !	
(κ)	14	Tread the clay ! <sup>26</sup>	(λ) strengthen thy bulwarks !	
(μ)	16 <sup>b</sup>	the locusts shed <sup>27</sup> and fly		
(ν)	17 <sup>b</sup>	They alight in hedges	when cool grows the day ;	
		When arises the sun,	αα their place ββ is not known.	
(ξ)	16 <sup>a</sup>	Thy traders outnumber	the stars in the sky ;	
	17 <sup>a</sup>	Like grasshoppers thy	like crickets γγ thy scribes.	
		[charmers, <sup>28</sup>		
(ο)	15 <sup>a</sup>	Like locusts will it devour thee !		
(π)	12	all		(ρ) 13 lo !
(σ)	12 <sup>b</sup>	If shaken, they drop	into the mouth of the eater !	
(τ)	13	The gates of the land	are δδ open to foes	
(υ)	18	O King of Assyria	(φ) on the hills	(χ) 19 every one
(ψ)		for whom has thy wickedness not continually affronted ?		

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(aa)	17	they flee	(ββ) where they are	(γγ) creakers <sup>29</sup>	(δδ) 18 wide
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The last poem, entitled *The Vision of Nahum the Elkoshite*, was written after the fall of Nineveh in 606. It consists of nine couplets, which may be grouped in three sections, with 3 + 2 beats in each hemistichal pair, just as in the second Maccabean poem. The enemies are not named; the besiegers are referred to as *their heroes, their warriors, their worthies* (cf. Jer. 4 13 8 16). The poem describes the final assault. The hemistich *the mantlets are set up* shows that the storming-party is close to the fortress. The *mantlets* (or *pavises*) were large rectangular screens with a small horizontal cover on top. They were more than six feet high and broad enough to cover two or three warriors. These standing-shields were made of planks or thick wickerwork. They also used a curved form, shaped like the tusk of an elephant; this was made of osiers or reeds, and was covered at the bottom and at the top with leather or thin metal plates. The *mantlets* were very heavy and were not used in battle; they were used exclusively in sieges when the besiegers had come close to the fortress, not more than 600 feet from the wall.<sup>9</sup> Nahum describes the final assault as follows:

## IV

- 1 1<sup>b</sup> The<sup>a</sup> Vision of Nahum the Elkoshite
- A i 3 2 Hark! The whip! List! Wheels are rumbling,  
the steeds are neighing;  
The chariots bound onward,  
3 the horsemen leap!<sup>8</sup>
- ii Swords flash, and spears are glittering!  
in heaps lie corpses!<sup>8</sup>
- 2 3<sup>a</sup> Red<sup>30</sup> are the shields of their<sup>31</sup> heroes,  
encrimsoned<sup>30</sup> their<sup>31</sup> warriors.[<sup>ε</sup>]
- iii 5 But their<sup>31</sup> worthies make haste to her<sup>32</sup> wall  
with mantlets set up.  
8<sup>b</sup> 'Ho! Stand! Ho! Stand! they yell;<sup>33</sup>  
none<sup>34</sup> faces about.
- B iv 6 The gates of the River<sup>35</sup> are opened,  
the palace<sup>36</sup> is tottering!
- 8<sup>a</sup> A lake of water is Nineveh,  
the flood overwhelms her!
- v 7 Brought out, a captive, deported  
is the King's (fair) consort,  
Like doves her maidens moaning  
and beating their breasts.
- vi 9 Pillage silver! Pillage the gold!  
endless the store!  
Bear off the heavy booty  
of stuff that is precious!
- C vii 10 Void is she, empty, and wasted,  
all courage is melted;  
The knees are knocking, and trembling  
pervades the loins.
- viii 11 Where {now} is the lair of the lions,  
the den{}of the cubs?  
Where<sup>8</sup> once the lion found shelter,  
and none affrayed him?

- ix 12 \* That prowled to feed his whelps,  
                   strangled food for his lionesses,  
           And filled his caves with prey,  
                   his dens with rapine ?

The Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day has appended to this thrilling old poem a final couplet apostrophizing the Seleucidan Kingdom:

- x 13 *Behold ! I fall upon thee,*  
                   *says Jahveh Sabaoth,*  
*Thy lodge<sup>37</sup> I'll burn with fire,<sup>λ</sup>*  
                   *and cut off thy rapine !<sup>μ</sup>*

- 
- (α) 1 1<sup>b</sup> book of the  
 (β) 2 3<sup>b</sup> Like fire the chariot flashes,           the horsemen are frenzied.<sup>νν</sup> ξξ  
           4<sup>b</sup> Their aspect is like torches,           they flash like lightnings.<sup>88</sup>  
           4<sup>a</sup> The chariots rage in the streets,   rush over the places.  
 (γ) 3 3 there is a multitude of slain           (δ) there is no end of carcasses  
 (ε) 2 10 the faces of all are aglow<sup>89</sup>           (ι) 8<sup>b</sup> while they flee  
 (η) 11 the place   (θ) the lion   (ι) whelp of the   (κ) 12 the lion  
 (λ) 13 and the sword will devour thy cubs !           (μ) from the land
- 
- (νν) 2 5 *they stumble in their courses*   (ξξ) 3 3 *they stumble over their carcasses*<sup>90</sup>
- 

## NOTES

(1) Published in the Johns Hopkins contributions to Assyriology = *Beiträge zur Assyriologie und semitischen Sprachwissenschaft* (BA) edited by Friedrich Delitzsch and Paul Haupt, vol. vi, part 2 (Leipzig, 1906). Owing to the 155 notes appended to that address I could not send the manuscript to the Corresponding Secretary before May 2, and this was too late for publishing it in the first part of vol. xxv of the *Journal of Biblical Literature*, which was issued about the beginning of September, 1906. The references to JBL xxv in AJSL xxii 252, n. 8 and AJP xxvii 155, n. 1 were premature.

(2) For the name *Maccabee* see note 18 to my paper on Psalm 23 in the *American Journal of Semitic Languages* (AJSL) vol. xxi, p. 140.

(3) See R. W. Rogers, *A History of Babylonia and Assyria*, vol. i (New York, 1901) p. 174; cf. Delitzsch's Assyrian grammar, second edition (Berlin, 1906) p. 2.

(4) Cf. e.g. Obad. 18 and Psalm 76; see note 22 to my paper *Eine alttestamentliche Festliturgie für den Nikanortag* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) p. 287.



(5) See my paper on Psalm 137 in Peiser's *Orientalistische Literatur-Zeitung* (OLZ) February, 1907.

(6) *Edom* is a dialectic variation of *Adam*, *Man*, and *Esau* a dialectic variation of *Osai* (Heb. 'ôšê) *Maker*, *Creator*. *Aram* is a phonetic modification of *Adam*; cf. Lat. *arbiter* = *adbiter*, etc. See my paper *Die Etymologie von Aram* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, p. 194.

(7) See Map I in Col. Billerbeck's paper cited in note 9.

(8) The addition *mahlâkh šêlôšêth îâmîm* at the end of Jon. 3 is a gloss. V. 5 of this chapter must be inserted after v. 8; the original sequel of v. 4 is v. 5 of chapter 4.

(9) Cf. the remarks of Col. Billerbeck in Delitzsch and Haupt's *Beiträge zur Assyriologie*, vol. iii, pp. 107-188; also Geo. A. Smith, *The Book of the Twelve Prophets*, vol. ii (London, 1898) pp. 96-102.

(10) Assyr. *xirâtika mê mullî*; see Delitzsch's *Assyr. Handwörterbuch* (Leipzig, 1896) p. 290<sup>a</sup>.

(11) See Delitzsch's *Handwörterbuch* (HW) p. 555<sup>b</sup>.

(12) Xenophon says of *Mespila*: ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυ-  
λάτου, τὸ εἶδος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. This does not refer to the wall of the city, but to the moat; cf. Herod. 1.185.2.170. The term *κρηπὶς* (Lat. *crepido*) means here, not *base of the wall*, but *embankment*, *revetment*; it refers to the walls of the moat and corresponds to the Assyr. *kâru* (HW 349<sup>b</sup>) *revetment*. According to Xenophon the width (of the moat) was 50 feet, and the depth (τὸ ὕψος) 50 feet; for the first 50 we must substitute 150; the width of the moat is still 150 feet, while the depth is now but 13 feet; but at the time of Xenophon it may have been 50 feet. See my paper *Xenophon's Account of the Fall of Nineveh* in the *Journal of the American Oriental Society* (JAOS) vol. xxviii.

(13) The rhythm of my translation has been much improved in a number of passages by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness.

(14) See the abstract of my lecture on *Bible and Babel* in the *Johns Hopkins University Circulars* (JHUC) No. 163 (June, 1903) p. 48<sup>b</sup>.

(15) *Larissa* seems to be a corruption (with *l* for *n* and transposition) of *Resen* = Assyr. *Rêš-îni*, *Fountain-head*, and *Mespila* may represent an Assyr. *mušpîlu*, built of shell-limestone (Assyr. *pîlu* = *πῶρος*). See note 3 to my paper cited above in note 4. In Esth. 1:6 Heb. *dar* apparently denotes *shell-marble*; *baht* may be *verd-antique*, and *sôhêrth* = *onyx-marble*, while *šeš* means *white marble*.

(16) Cf. Hor. *Carm.* iii.37: *Si fractus illabatur orbis.*

(17) The annihilation of Nicanor and his army was complete. The literal translation of this hemistich would be: *He works to completion* (or *finish*).

(18) The Syrians were toppers; both Antiochus Epiphanes and his nephew Demetrius as well as Alexander Balas were habitual sots. Therefore we read in Eccl. 10:16:

Woe, thou land whose king is a boy!

Hail, thou land whose king is a highborn!

whose princes feast in the morning.

whose princes feast at due seasons.

(with the gloss *for strength, and not for drinking*). Heb. *šîrîm* means both *jars* and *thorns*; in the present passage it denotes *jars*. Tangled thorns burn just as well as disentangled thorns; even better. But barrels full of wine do not burn so easily, unless the wine is poured out. See Haupt, *The Book of Ecclesiastes* (Baltimore, 1905), p. 16, κ and ξ (also ττ and υυ).

(19) The capital of Assyria = Syria, *i.e.* the Seleucidan Kingdom.

(20) Nicanor.

(21) Judas Maccabæus; *cf.* above, note 2.

(22) The *Acra* or *citadel* of Jerusalem, which was occupied by the Syrians until it was finally starved into surrender (in May, 142) by Simon, whose triumphant entrance is glorified in Psalm 118; see my remarks in note 43 to my paper cited above in note 2.

(23) Also the *floods*, *billows*, and *waves* in Jon. 2 s refer to the tide of the Syrian persecution; see my interpretation of the psalm in the second chapter of the Book of Jonah in my paper on the cuneiform name of the sperm-whale, *American Journal of Semitic Languages*, vol. xxiii, p. 258, n. 3; *cf.* my paper *Jonah's Whale* in the *Proceedings of the American Philosophical Society*, 1907.

(24) Literally *returned*, *i.e.* *recovered*.

(25) *Cf.* Psalm 80 s 10 15 (Heb. 9 11 15).

(26) The explanatory gloss added to *Go into the mud* explains this hemistich to mean: *tread the clay*, *i.e.* *Knead the clay* for making bricks by mixing it with water and working it *with the feet*.

(27) Cast (*exuviate*) their skin.

(28) Enchanters, conjurers, exorcists.

(29) *Cricket* means *crier*, *chirper*.

(30) That is, *bespattered with blood*.

(31) Lit. *his*, *i.e.* *of the enemy* besieging Nineveh.

(32) Nineveh.

(33) The captains of the Ninevites.

(34) Of the Ninevite warriors.

(35) The flood-gates of the Hûsur.

(36) The Acropolis of Nineveh, *i.e.* the mound now known as *Kouyunjik* with the palaces of the Assyrian kings.

(37) That is, a covered place of shelter in which wild beasts lurk. It alludes here to the *lair* (= German *Lager*, camp; *cf.* 1 Macc. 4 20) of the beasts of prey, *i.e.* the Syrians; see ZDMG, vol. lxi, p. 286.

(38) The first line of gloss β is a variant to the second hemistichal pair of stanza i; 2 4<sup>b</sup> is a gloss to the first hemistich of 2 s<sup>b</sup>, and 2 4<sup>a</sup> a gloss to the second hemistich of 2 s<sup>b</sup>. The glossator understood *parašîm* in 2 s<sup>b</sup> to mean *horses* (of the chariots) not *horsemen*.

(39) A misplaced incorrect explanation of *encrimsoned*.

(40) An incorrect explanation of the hemistich *the horsemen are frenzied*, lit. *staggered*, *i.e.* they make their horses *run like mad*, as though they had the (blind) staggers.

Further explanations are given in the subjoined Critical Notes on the Hebrew Text and in the 116 notes to my paper cited above in note 4.

### Critical Notes on Nahum

#### א

(1<sup>a</sup>) The first part of the title, מִשָּׁא נִינֵה, is not *evidently late* (EB 3259) but belongs to section 1; the second part, חוֹן נְהוּם הָאֱלֹקִשׁ, (ספר) should be prefixed to section 7.

The following verses (1<sup>2-10</sup>) contain the first fifteen lines of an alphabetic psalm; the last seven lines (beginning with the letters, ט, פ, צ, ק, ר, ש, ת, respectively) are wanting; they were, it may be supposed, not quoted by the compiler of this festal liturgy for the celebration of Nicenor's Day, because they did not suit his purpose. This Maccabean psalm originally consisted of eleven couplets; each couplet is composed of two מְשִׁלִּים (AJSL 20<sup>150</sup>, n.\*) *i.e.* hemistichal pairs, and each hemistich has three beats (3 + 3). The first syllable of a line is, as a rule, unaccented, unless the word is especially significant; *cf.* טוֹב, v. 7; מֶה, v. 9<sup>a</sup>; מִי, 3<sup>14</sup>; שֶׁמֶשׁ, 3<sup>17<sup>b</sup></sup>. Even at the beginning of the second hemistich an accented syllable is generally avoided. Therefore we find יְרִי instead of יְרִי in 3<sup>10</sup>, just as we have נָמִי instead of נָמִי in 3<sup>18</sup>; and we may read מִי מִצֹּר שָׂאבִי לָךְ, 3<sup>8</sup> and מִים, 3<sup>8</sup> and מִים, 3<sup>8</sup> and מִים, 3<sup>8</sup> and מִים, 3<sup>8</sup>. It is not necessary to read וְשָׂמֶשׁ, וְשָׂמֶשׁ, or מִימִי instead of מִי.

(2<sup>a</sup>) The addition of וְנִקָּם after קִנֵּיָא is due to scribal expansion derived from the second hemistich.

After וְנִקָּם, at the beginning of the second hemistich, omit יְהוָה. ⑤ omits וְנִקָּם יְהוָה before חֲמֵה וְנִקָּם.

V. 2<sup>b</sup> belongs to couplet vii; also v. 3<sup>a</sup>.

(3<sup>b</sup>) The emendation וְנִקָּם instead of וְנִקָּם is not good.

(4) We need not restore the form וְנִקָּם; וְנִקָּם (cf. *Kings* 210, n.\*; contrast ZDMG 58<sup>223</sup>) is contracted from וְנִקָּם; וְנִקָּם was pronounced וְנִקָּם (not וְנִקָּם). The uncontracted form וְנִקָּם would have four unaccented syllables, which is unrhythmic. The emendation וְנִקָּם is gratuitous.

Instead of וְנִקָּם 1<sup>o</sup> read וְנִקָּם (not וְנִקָּם). We find a similar careless repetition of the same expression instead of a synonym in 2<sup>8</sup> (נָאֵן) instead of (נָאֵן) and in 3<sup>15</sup> (וְנִקָּם) instead of (וְנִקָּם). *Cf.* also חֲמֵה, Ps. 76<sup>11</sup> (instead of חֲמֵה) influenced by חֲמֵה (1 Macc. 2<sup>49</sup> 3<sup>8</sup> etc.) and וְנִקָּם 1<sup>o</sup> instead of וְנִקָּם in Ps. 68<sup>18</sup>; see AJSL 23<sup>227</sup>.

(5) The article must not be prefixed to וְנִקָּם; we frequently find the article omitted before the first word, while it is used before the second, the contrast making the second word more definite. Similarly וְנִקָּם is used instead of וְנִקָּם, but the cardinal number is not substituted for שְׁנֵי;

*cf.* in the cuneiform incantatory legend of the Descent of Ištar (KB 6<sup>82</sup>, ll. 42 and 45) *ištēn bâba*, one gate, but *šanâ bâba*, a second gate, etc. When a word is repeated in the same hemistich, the first occurrence is often not accented, while the repetition is stressed; *cf. e.g.* 2<sup>10</sup>: וְהָבּוּ בּוֹזְזוּ-כֶסֶף *Bozzu-kéšf u-vózzu zaháv*, or the first hemistich of Jer. 50<sup>11</sup>, quoted in the notes on יָדָהּ, Nah. 3<sup>2</sup>; also Hag. 2<sup>8</sup>: לִירֵהֲבֶסֶף וְלִי לִירֵהֲבֶסֶף, and Ps. 60<sup>9</sup>: לִירֵהֲבֶסֶף וְלִי מִנְשָׁה.

The verbal form וְהִתְמַנְנוּ has two beats; so, too, לֹאִיקִי, v. 2<sup>b</sup>; וְעִל־נִכְבְּדִיהָ, 3<sup>10</sup>; וּמִרְכָּבָהּ, 3<sup>2</sup>; בְּכַפְרִים, 2<sup>5</sup>; *cf.* n. 71 to my paper on Ps. 23 in AJSL 21<sup>148</sup>.

For the recessive accent in pause of הִתְמַנְנוּ *cf.* מִלְּאָה, 3<sup>1</sup>; כְּרָאִי, 3<sup>6</sup>; וּנְפָלוּ, 3<sup>11</sup>; נִעְלָמָה, 3<sup>10</sup>; בְּשָׁבִי, 2<sup>8</sup>; שִׁחְתִּי, 1<sup>12</sup>; וְעִבְרוּ, 1<sup>14</sup>; מִסְכָּה וּשְׁלֹמֶךְ, 3<sup>12b</sup>; נִפְתַּחְתִּי, 3<sup>13</sup>; 2<sup>7</sup>; מִרְקָדָהּ, 3<sup>2</sup>; הִתְעַלְתָּהּ, 2<sup>8</sup>; לַחֲבוּנָהּ, 2<sup>10</sup>; וּמִבְּלָקָהּ and וְחִלְחִלָהּ, 2<sup>11</sup>; מִטְּפָהּ, 2<sup>13</sup>; הִרְעָלִי, 2<sup>4b</sup>; יִרְגָּעוּ, 2<sup>5</sup>. *Cf.* notes on vv. 8 and 3<sup>a</sup>.

For אֶת־שָׂא read אֶת־שָׂאָה = אֶת־שָׂאָה, Is. 6<sup>11</sup>, where we must read:

עֲדָאִשָּׁר אֶסְשָׂא עֲרִים      מֵאֵין יוֹשֵׁב  
וּבְתִים מֵאֵין אֲרָם      וְהִדְמָה תִּשָּׂאָה

The emendation תִּשָּׂאָה instead of תִּשָּׂאָה is gratuitous; שִׁמְמָה is an explanatory gloss; אֶת־תִּשָּׂאָה תִּבֵּל = *si fractus illabatur orbis*. The verb שָׂאָה means to crash, i.e. to fall down and break with a crash; שָׂאֵן means crash, French *fracas*. The form אֶסְשָׂא in עֲרִים must be derived, not from שָׂאָה, but from שָׂאָה; *cf.* יוֹם שָׂאָה וּמִשָּׂאָה, Zeph. 1<sup>15</sup>. Is. 6<sup>9b</sup> and 10 (שִׁמְמָה שִׁמְמָה . . . וְשָׂאָה וּפִאֲלִי) consists of six lines with 2 + 2 beats.

The prefixed י in וְתִבֵּל is due to dittography.

The final ה in וְיִשְׁכְּבֶהּ is enclitic; *cf.* חֲסִיבִי, v. 7; כִּרְעָר פִּלְהֵהוּא, v. 9<sup>b</sup>; וְנוֹטְרֵהוּא, v. 2<sup>b</sup>; יְנוֹדֵלָהּ, 3<sup>7</sup>; אֶמְקִיכָּהּ, 2<sup>2</sup>; לַעֲבֹרֶכֶךְ, 2<sup>1</sup>; מִנְחָמִים־לְךָ, 3<sup>7</sup>; תִּקְעִירֶכֶךְ, 3<sup>19</sup>; סִבִּיבֵלָהּ, 3<sup>8</sup>; אֶהֱדֵהוּא, 2<sup>12</sup>; לְבֹאֲשָׁם, 2<sup>12</sup>. See my remarks on Cant. 6<sup>9</sup> in AJSL 19<sup>7</sup>.

(6) The first word, לִפְנֵי, must be inserted after יַעֲמִיד, and be combined with the י of the following וְיָמִי: read לִפְנֵי וְיָמִי instead of וְיָמִי; contrast Kings 61<sup>9</sup>.

The י in יַעֲמִיד may be due to dittography of the י; *cf.* גִּדּוּל־כָּח, v. 3<sup>a</sup> for לְעִבְרֵי־כָּח, 2<sup>1</sup> for לְעִבְרֵי־כָּח; see Haupt, *Purim*, p. 51, l. 22.

The verb נָחָהּ is not Niphal, but Piel; it means to liquefy, fuse.

For נָחָהּ read נָחָהּ, from נָחָה, to burn. W, on the other hand, has burn in the first hemistich, and melt in the second.

(7) Between ל and מַעֲזָהּ we must, with W, insert קִוִּי (*cf.* Lam. 3<sup>25</sup>) following ὁ τοῖς ὑπομένουσιν αὐτόν. ὁ omits מַעֲזָהּ. This word does not mean refuge, but strength, stronghold, strong place of defense, or security, fort, fortified place; *cf.* our terms strong room, strong box. אֶת־מַעֲזָהּ (*cf.* 3<sup>11</sup>) is a place whose strength will laugh a siege to scorn (Shakespeare, *Macbeth*, V 5<sup>2</sup>). The noun is not derived from מַעֲזָה (Arab. *ʿāda* = *iltāja*, *lāda*) but from מַעֲזָה; it stands for *ma'uzz*, just as מַגֵּן, shield = *maginn* (Arab. *mijānn*) from מַגֵּן. The lengthening of the *a* in מַעֲזָהּ, etc.,

must be explained in the same way as the *â* in Assy. *arâtu*, sister; *išâtu*, fire; *emêtu* = Arab. *hamât*, mother-in-law. In Syriac we have מִזְוֶנָּה, food; מְקוֹרָא, cistern; מְחוֹרָה, city = Assy. *mazâzu*; see Nöldeke, *Syr. Gr.*<sup>2</sup>, § 126, G. Cf. also the doubling of the *t* in בְּתִיִּים, houses (see *Kings* 210 17) and the insertion of *â* in Syr. מֶחָא for מֶחָא, keeping alive, etc. (see Nöldeke, *Syr. Gr.*<sup>2</sup>, §§ 36, 178, B and *Daniel* 28 15).

For יִרְעָ read יִרְעָ (cf. וְלֹרֵב for וְלֹרֵב, 3 8) and after this we must, with W, insert יִרְעָ. For יִרְעָ see *AJSL* 19 141, n. 44.

After וּבִשְׁטָף עֵבֶר (cf. *Lam.* 3 54) insert צִילִים; cf. the omission of the verb (יִשְׁעִיק) in 3 9 and in *Ps.* 68 24<sup>b</sup> (תִּכְרֹחַ); see *AJSL* 23 282).

The פִּטוֹךְ סוּף should be after צִילִים, not after הִסְרִיבוּ.

(8) For מְקוֹמָה we must read בְּקָמִי or בַּמְתְּקוֹמָמִי. The longer form does not overburden the hemistich; the preposition בַּ may be joined to the preceding last syllable of יִשְׁעָ: *ia'sê'b-mithqommâu*. There are practically but two unaccented syllables between the two beats; cf. the German *In Keilschrift auf sechs Ziegelstein'n* (where the final *steinen* is monosyllabic) or *Ich weiss nicht, wie der Junge | Dem Alten gab ein'n Schlag*; or *Es hat sich ein Mädchen in'n Fähdrich verliebt*; or *Vor Angst und Schmerz mir blut'te | Mein väterliches Herz*, etc. מְקוֹמָה may be a graphic corruption of בַּמְתְּקוֹמָמִי, or a phonetic corruption of בְּקָמִי; the two words מְקוֹמָה and בְּקָמִי sound very much alike; cf. the remark on צִרָה פַעֲמִים for מַצְרִי פַעֲמִים, v. 9, and בָּאֵשׁ יִבֵּשׁ, v. 10.

For יִרְעָ read יִרְעָ.

Before יִרְעָ insert חֶשֶׁךְ; also in *Lam.* 3 2 it is better to read חֶשֶׁךְ וְלֹא־אֶרֶץ; cf. *Kings* 303 46. If we do not insert the preposition וְ, וְאֶבְיִי יִרְעָ חֶשֶׁךְ, with recession of the accent; cf. לֹא־יִנְקָה, v. 3<sup>a</sup>; חֶשֶׁב עַל־יְהוָה רָעָה, v. 11; דְּהִיטְבִי, 3 8; דְּהִיטְבָה, 3 8; שָׂאֲבִי, 3 14; דְּהִיטְבִי and דְּהִיטְבִי, 3 15<sup>b</sup>; תִּכְרִיתָד and תִּכְרִיתָד, 3 15<sup>a</sup>; וְיִמְלָא, 2 9<sup>a</sup>; בְּבִרְכַּת, 2 7; וְהִיכַל, 2 5; בְּחֻצוֹת יְהוֹלָל, 3 17<sup>b</sup>; וְלֹא־יִנְקָה, 3 15<sup>a</sup>; 2 18; cf. my remarks on the Song of Hannah, *ZDMG* 58 622.

(9) The clause מָה תַּחֲשַׁבֵּן אֶל־יְהוָה does not mean *What do ye think of Jahveh?* but *What do ye plan against Jahveh?* For אֶל־יְהוָה we must read עַל־יְהוָה; cf. חֶשֶׁב עַל־יְהוָה רָעָה in 1 11 and *Kings* 151 81. See also the notes on אֶל־יְהוָה, 3 5 214.

This first hemistich of v. 9 must be combined with the second hemistich of v. 3, וְיִנְקָה לֹא־יִנְקָה יְהוָה; but for יְהוָה we must substitute עֵן; see below.

The second clause of v. 9, כִּי כָלָה הוּא עָשָׂה must be combined with עַר כִּי at the beginning of v. 10. The הוּא is not proclitic, but enclitic; cf. the remarks on וְיִשְׁבְּרֶבָה, v. 5. The pronoun does not belong to the following participle, but emphasizes the preceding infinitive; we must read כָּלָה instead of כָּלָה; the pointing כָּלָה is influenced by כָּלָה at the beginning of v. 8. This use of הוּא is frequent in Syriac; cf. Nöldeke's *Syr. Gr.*<sup>2</sup>, § 221 and אֶל־יְהוָה in 2 12 (7, viii).

In the third clause of v. 9 we must read יָקוֹם (Θ οὐκ ἐκδικήσει δὲς) in-

stead of **תָּקוּם**, and **מַצְרִי** instead of **צָרָה**; the reading **צָרָה** may be due to **צָרָה** at the end of the first **משל** of couplet v, and **קָיוּם** (instead of **יָקוּם**) which afterwards became **תָּקוּם**, may have been suggested by **קָיוּם** in v. 6; cf. the remark on **מַצְרִים** instead of **מַצּוּרִים** (Eccl. 9 14) in the notes on 2 2. If v. 2<sup>b</sup> had not been misplaced, **מַצְרִי** would probably not have been corrupted to **צָרָה**. The omission of the prefixed **מ** after **פַּעֲמִים** was due to haplography (*Kings* 245 38). The two expressions **פַּעֲמִים צָרָה** and **מַצְרִי פַּעֲמִים** sound almost alike; cf. the remark on **מִקְוָה** in v. 8.

The first and the third clause of v. 9 must be transposed: <sup>c b a</sup> instead of <sup>a b c</sup>.

(3<sup>a</sup>) The second hemistich to 9<sup>a</sup> is 3<sup>a</sup>; but instead of **לֹא־יִנְקָה** **יִנְקָה** יהוה it is better to read **יִנְקָה לֹא־יִנְקָה** **עֵץ**.

The preceding clause, **יְהוָה אֲרֻרָאִים וְגִלְיָכָה**, is scribal expansion; the addition of **יְהוָה** after **לֹא־יִנְקָה** was suggested by the Decalogue (Ex. 20 7 Deut. 5 11); cf. the remarks on the gloss **מִבְּשֵׁר** in 2 1; **פֹּשֵׁט**, 3 9. The gloss **יְהוָה** after **יִנְקָה לֹא** certainly belongs to the preceding clause, not to the following, **בְּסוּפָהּ וּבְשִׁטְתָּהּ רִדְכָה**; contrast Ges.-Kautzsch, § 143, a.

After the gloss **יְהוָה אֲרֻרָאִים וְגִלְיָכָה** had been prefixed to **יִנְקָה**, the conjunction **ו** was inserted before **יִנְקָה**.

The prefixed adjectives in **יְהוָה אֲרֻרָאִים וְגִלְיָכָה** (**אֲרֻרָה**, *erkh*, monosyllabic; **גִּלְיָה**, *uḡdol*, dissyllabic) are proclitic; cf. **כַּחַשְׁפָּרָק** and **הוֹיִיעִיר** in 3 1; **קוּל־שׁוּט** and **קוּל־רֵטֶשׁ**, 3 13; **אֲכַל־רֹאשׁ**, 2 2; **צַפְדִּירָד**, 3 4 2 14; **נֹאם־יְהוָה**, 3 8; **לִהְבִּיחַרְב**, 2 10; **מִכְלִיכִי** and **בּוֹרֶכֶסָּהּ**, 2 8; **בְּקוּל־יוֹנִים**, 2 4<sup>a</sup>; **אֲנִשִּׁיחִיל**, 3 8; **תֹּאכַל־חֶרֶב**, 2 14; cf. my remarks on the Song of Lamech, *AJSL* 20 164.

The **ו** in **גִּלְיָכָה** may be due to dittography of the **ו**; cf. **יַעֲמִיד**, v. 6 and **לַעֲבוֹר**, 2 1.

We must not, with N, substitute **חֶסֶד** for **כַּח**, following Ex. 34 6 Num. 14 18 Neh. 9 17 Joel 2 13 Jon. 4 2 Pss. 103 8 145 8; **גִּלְיָכָה** would not have been corrupted to **גִּלְיָכָה**. The glossator meant to emphasize the fact that if **JHVH** does not wreak vengeance at once, it is not lack of power which prompts Him to defer the punishment, but His patience. He is all-powerful, but long-suffering.

(2<sup>b</sup>) The second **משל** (*AJSL* 20 150, n.\*) of couplet vii was inserted in the Received Text after the opening line of this psalm, because the second hemistich of 2<sup>a</sup> begins with **נָקָם**; cf. the remarks on the misplacement of 3 2-8 (see p. 23). The clause **נָקָה לֹא־יִנְקָה** was transposed along with 2<sup>b</sup>, and the gloss **יְהוָה אֲרֻרָאִים וְגִלְיָכָה** was added in order to supply a corresponding hemistich.

The stem **נָמַר** is not identical with **נָמַר**, to watch = **נָצַר**, just as **שָׁמַר**, to be angry, is not identical with **שָׁמַר**, to watch; cf. *Kings* 129 24. Heb. **שָׁמַר**, to be angry, corresponds to Assy. *šamāru*, and **נָמַר** to Assy. *naṭāru* which is generally read *nadāru* (HW 452). The stem **שָׁמַר** is a Šaphel (see p. 24, below) of **מַר**, and **נָמַר** is a Niphal of **מַר** (see BA 1 159, below). Both **שָׁמַר** and **נָמַר** mean originally to be embittered; **נָמַר** is connected with Arab. *muṭīrr* (**مُتَرِّر**) bursting out (of wrath).

(10) The first two words, בִּי־קֶר, belong to בְּהִיהוּא טָשָׁה, v. 9<sup>b</sup>.

The noun סִיר means both *pot* and *thorn*; cf. Eccl. 7 6. The glossator who added סְבִירִים (instead of סְבָאִים) understood סִירִים to mean *thorns*, whereas סְבָאִים סִירִים means *wine-jars*, lit. *jars wined*, i.e. *filled with wine* (cf. *toss-pot, swill-pot, swill-bowl, swill-tub*, etc.). After סְבָאִים סִירִים we must add בִּי־קֶמָה, *although they*. The כִּי is perhaps preserved in קְלוֹת, at the end of this chapter. After כִּי had been erroneously inserted before קְלוֹן, this noun was changed into the verbal form קְלוֹת. The כִּי before קְלוֹן might be retained, if we read: — בִּי־קְלוֹן אֲשֵׁים קְבָרָךְ. In that case כִּי would introduce the *oratio directa* as in Ruth 1 10 etc. אֲחֵי קְלוֹת may represent the Aramaic noun קְלוֹת; cf. AJSL 23 235, n. 46.

The gloss וְיִסְבְּבָאם before סְבָאִים means *even if they drink* (tope). It is the infinitive Qal, and the prefixed כִּי is concessive, as in כִּי בִקְקִים, 2 3; cf. JAOS 25 12, n. 2. The meaning is *Even if they be wine-jars* (wine-bags, i.e. soakers, toppers, drunken sots) *they will be burnt like dry stubble*. Even if they be full of wine as wine-jars, we will cause their wine (Gen. 9 24) to evaporate. Both Antiochus Epiphanes and his nephew, Demetrius I, were habitual drunkards; see Haupt, *Ecclesiastes* (Baltimore, 1905) p. 38, below. Polybius states that Demetrius (whose friend Nicanor was defeated by Judas Maccabæus at Adasa; see Haupt, *Purim*, p. 4, l. 42) was drunk most of the time; cf. Willrich, *Judaica* (Göttingen, 1900) p. 31; see also Judith 12 20 and Haupt, *Purim*, p. 29, ll. 10. 17. We read in 1 Macc. 3 5 that Judas Maccabæus τοὺς ταρασσοντας τὸν [λαὸν] αὐτοῦ ἐφλόγισεν.

The reading סְבִירִים סְבִירִים is not good: thorns burn just as easily when they are tangled, even better; but full wine-barrels do not catch fire as a rule.

For יֶשֶׁב read בָּאשׁ. This may be again, not a graphic, but a phonetic corruption; cf. the note on מְקוֹמָה for בְּקֶמֶי, v. 8 (בָּאשׁ was pronounced בִּישׁ; see ZA 2 275; Lagarde, *Mittheilungen*, 3 29, below; cf. also עֵף = עֵף, etc.).

The last word of the verse, מְלֵא, may be a corruption of הִלֵּא, introducing the following יֵצֵא מִמֶּךָ at the beginning of v. 11; or מְלֵא may be a misplaced correction to וְכֵן שְׁלָמִים וְכֵן אֵם מִלֵּאִים, for אֵם מִלֵּאִים, in v. 12, just as יִזְכֵּר (point 'יִזְכֵּר' at the beginning of 2 6 is a misplaced correction of יִזְרַע in 1 14, or as כִּיִּם הִכְנוּ in 2 4 is a misplaced gloss to the first clause of 2 8. Similarly כְּהִלְכֵתָם in 2 6 and יִכְשְׁלוּ בְנוֹתָם in 3 3 are misplaced glosses to הָרַעְלוּ at the end of 2 4, and the last clause of c. 2 is a misplaced gloss to the beginning of that chapter. The last clause in 2 11, אֲנִישִׁיחִיל מִתְּלָטִים וּפְנֵי כֻלָּם קִבְּצוּ פֶּאֶרֶר, 2 4. Cf. also the remarks on קְלוֹת כִּי at the end of c. 1.

## ב

The second section of the Book of Nahum is composed of three six-line stanzas with 3 + 2 beats in each line. We find the same meter in section 7. For the misnomer 'קִנְיָה' meter' see AJSL 20 165, n. 9.

(31) The term עִיר refers here to Nineveh; cf. v. 7. But *Nineveh* in this Maccabean section is a poetic name for *Assyria* = *Syria*, just as the Seleucid Kingdom with its new capital Antioch is called *Daughter of Babylon* in Ps. 137 8; see my remarks in OLZ 10<sup>66</sup>, n. 13. The term עִיר may mean, not only *city*, but also *state*, just as Lat. *civitas* means both *city* and *state*. The Heb. word מְרִינָה, *province* (originally *judicial district*) means in Aramaic and Arabic: *city*. Arab. *bālad* means both *land* and *city*; Assy. *mātu*, *land*, appears in Syriac as מְרִינָה, *native land, country, birthplace, domicile, home*; the plural means *little towns*. In the cuneiform texts, Damascus, Tyre, Sidon, etc., have either the determinative *āl*, *city* (= Heb. אֶרֶל, *tent*, originally *domicile*; cf. AJSL 22<sup>109</sup>, § 10) or the determinative *māt*, *land*. Judah, Edom, Moab, Ammon, Haurān have occasionally the determinative *āl*, *city*, although the names of these countries are not identical with the names of their capitals; see E. Schrader, *Keilinschriften und Geschichtsforschung* (Giessen, 1878) p. 95; Friedrich Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881) p. 288, ll. 2. 5; pp. 294, 295, etc. In a popular German poem *Doctor Faust* we read: *Die grosse Stadt Portugal, | Gleich soll abgemalet sein*; see *Des Knaben Wunderhorn*, ed. by Ed. Grisebach (Leipzig, 1906) p. 143.

Nineveh symbolizes the Assyrian empire and its daughter, the Seleucid Kingdom, just as the City of Rome represented the Roman Empire. A poet could call Antiochus Epiphanes a *Ninevite*, just as Ovid calls Romulus and Remus *Iliadae fratres*, or as Scipio Africanus is called a *Dardanian*, or as we find *Teucrian* or *Ilian* instead of *Roman*, or *Erichthonian* instead of *Athenian*. Similarly the Maccabean poets call the Jews *Jacob* or *Joseph*; cf. Obad. 18; 1 Macc. 1<sup>28</sup> 3 7 46.

For the reason why this first line of ב has been placed after 2 14 see the note on 2 14, below, p. 29.

The two nouns כַּחַשׁ־צֶרֶק form a copulative compound like Assy. *ciṣir-rabī*, *young and old* (HW 565<sup>2</sup>; cf. Delitzsch, *Assyr. Gr.*<sup>2</sup>, § 199) or יְעִנְיָה־צֶרֶק in Ps. 45 6 (see the translation in Haupt, *Ecclesiastes*, p. 37). The vocalization יְעִנְיָה instead of יְעִנְיָה is due to the recession of the accent before the following צֶרֶק: 'ānāyāh became 'ānyāh; contrast ZAT 21<sup>343</sup> and Duhm, *ad loc.* The preceding עַל־דָּבָר אֵמֶת must be read 'al-dvar-ēnth instead of 'al-dvar-emēth (for emett, ement, amint).

The third hemistich, לֹא־יִמָּשׁ כָּרָף, is a scribal expansion based on the preceding verses at the end of c. 2 (7, ix). For the unaccented verbal form after לֹא cf. n. 70 to my paper on Ps. 23 in AJSL 21<sup>148</sup>. Assy. *mūšu*, *night* (cf. Heb. אָמַשׁ) is connected with מִשׁ, מִשָּׁ, just as Syr. פְּנִיָּא, *evening*, is derived from פָּנָא, *to turn, to decline* (פָּנָא לָהּ יוֹמָא). Cf. my remarks on the etymology of *crepusculum* in my paper cited above, p. 16, at the end of n. 12.

(2, 3) Verses 2 and 3 belong, not to section ב, but to 7, where they have been displaced by a gloss (7, β). They may have been inserted in ב owing to the similarity of וְרַב חֲלָל in 3 8 and מְרַב זִנְיָ in 3 4, just as





see AJSL 22 <sup>251</sup> 23 <sup>248</sup>. The reflexive ת of the **התפעל**, on the other hand, represents **את = אה = אה = יא = יא**; see *Proverbs* 51 <sup>6</sup> 15. In Aram. **קנט = קן** the infixed נ was originally prefixed: **נקט**; so, too, in Assy. *sanāqu = sāqu*; see the note on **וקים**, v. 10. The noun **שקן** denotes something *disgusting, detestable, infamous, disgraceful, ignominious*. Cf. p. 21, below.

The following verb, **ונבלתיך**, *I shall disgrace* (insult, dishonor) *thee* is a gloss; cf. Jer. 14 <sup>21</sup>: **אלתנאן למען שמך אליתנבל כסא כבודך**, *Do not reject us for Thy name's sake, do not make vile the throne of Thy glory* (i.e. Jerusalem with the Temple).

(7) The first clause of v. 7, **והיה כל ראך ידור ממך**, is an explanatory gloss to **כראי** at the end of the preceding verse.

The last clause, **ומי ינורלה מאין אבקש מנחמים לך**, is a gloss to **ומי ינורלה**. The participle **מנחמים** does not mean *providers of a funeral meal* (ZAT 22 <sup>818</sup>) but *comforters*, i.e. *sympathizers, mourners*; cf. Job 2 <sup>11</sup>: **וינערו יחדו לבוא**; *Do not stop sighing*; also Is. 51 <sup>19</sup>. The primitive meaning of **נחם** is *to cause to stop sighing*; see my notes on Is. 40 in Drugulin's *Marksteine* (Leipzig, 1902) p. 46 and AJSL 22 <sup>251</sup>. Heb. **מנחמים** might mean also *avengers* (see Haupt, *Ecclesiastes*, p. 39, n. 8 on IV; *Kings* 187 <sup>20</sup>) but this meaning is not suitable in a gloss to **ומי ינורלה**.

For vv. 8–19 see section ג.

(11) Before **ממך יצא** we must insert **הלא**. As stated above (p. 22) the last word of v. 10, **מלא**, may be a corruption of **הלא**; it is possible, however, that this **מלא** is a misplaced corrective gloss to **שלמים** in v. 12, and **שלם(ים)** may be the original reading for **משמך** in v. 14 (see below). The omission of **הלא** may be due to the gloss **מלא**; glosses often displace original readings of the text; cf. the note on **והמה נסים** in 2 <sup>9</sup> and my remarks on Cant. 5 <sup>15</sup> 6 <sup>6</sup> in AJSL 19 <sup>10</sup> 15. Instead of **מלא** we must read **מלאים**, and for **שלמים** we must restore the singular, **שלם**. The plural ending may have been abbreviated so that **מלאים** was written **מלא**; cf. *Kings* 80 <sup>2</sup>.

The final clause, **יען בליעל**, must be inserted after the first hemistich. In pentapodies the hemistichs are often transposed; cf. the remarks on v. 14 and the Maccabean Song of Derision (2 K 19 <sup>21–28</sup>) in *Kings* 278 <sup>28</sup> 38 <sup>45</sup>; also my restoration of the first couplet of Ps. 23 in AJSL 21 <sup>136</sup> and couplet iv of the Maccabean psalm in the Book of Jonah, AJSL 23 <sup>256</sup>; see also below, the notes on 3 <sup>15</sup> 13 and 2 <sup>5</sup> (γ, β).

The fourth hemistich of this verse is the first clause of v. 14, **והיה עריך**, where we must read **עלי** instead of **עריך** (cf. **עריך** instead of **עריך** in 3 <sup>9</sup> and **עלי** instead of **עלי** in Is. 52 <sup>14</sup>, quoted in the note on v. 12; see also note 13, third paragraph, to my paper on Ps. 68 in AJSL 23 <sup>227</sup>; contrast **רַבְּבָה** for **רַבְּבָה**, 2 <sup>14</sup>) and omit **יהיה** as a gloss. The **והיה עלי** of v. 11 should be placed after **והיה עלי**; but **והיה עלי** must be pointed as infinitive absolute, **והיה**; cf. *Kings* 132 <sup>2</sup>. V. 12 belongs to stanza iii; v. 12<sup>a</sup> and v. 13 are glosses.

The **עריך עלייהו** and **יען בליעל** is the prototype of Haman in the

Book of Esther, Nicanor who threatened to burn יהוה's Temple on Mount Zion; see 1 Macc. 7 <sup>26</sup> <sup>35</sup> 42; cf. 2 Macc. 14 <sup>33</sup> 15 <sup>32</sup>. In 2 Macc. 15 <sup>3</sup> he is called a *τρισαυτηριος*, cf. Haupt, *Purim*, p. 5.

(14) In v. 14 the final hemistich *אשים קברך בירקלית* must be transposed; *כי* may be omitted, and instead of *קלית* we may read *קלן*, as suggested by W. The *כי* may be a misplaced remnant of the concessive clause *כי הוזה*, which must be inserted after *סירים סבואים* in v. 10; it is improbable that *כי* is merely due to dittography of the preceding suffix *ך*; contrast note on *מלאככה*, 2 <sup>14</sup>. As stated above, p. 22, *כי* may be retained before *קלן*, if we read: *בירקלית אשים קברך*.

The clause *לא יורע משמך עוד*, *no more of thy name shall be sown*, is meaningless and unmetrical. Instead of *יורע* we must read *יורה*, and for *משמך* we must substitute *שלמך*, *thy corpse*, while *לא* and *עוד* must be omitted. The verb *יזכר* at the beginning of 2 <sup>6</sup> is a misplaced corrective gloss to *יורע*; it should be pointed *יזכר*; cf. *ᾠ μνησθήσονται, ᾠ recordabitur*. But the clause *עוד משמך יזכר*, *anything of thy name shall no more be mentioned*, suits neither the meter nor the context; Nicanor's name was often mentioned in later years. The insertion of a negative to explain an obscure passage is not unparalleled; cf. e.g. Eccl. 11 <sup>9</sup> (see below, ad 3 <sup>15</sup>) in *ᾠ (καὶ μὴ ἐν δράσει ὀφθαλμῶν σου)* or the tertiary gloss in Eccl. 6 <sup>6</sup>, etc. On the other hand, *ש* has canceled the negative in 2 K 6 <sup>27</sup>; cf. *Kings* 209 <sup>26</sup> 72 <sup>19</sup>. In some cases (e.g. *לא אישבוני*, Am. 1 <sup>3</sup> <sup>6</sup> <sup>9</sup>, etc.) *לא* is *scriptio plena* of the emphatic *ל* (see AJSL 22 <sup>201</sup>, § 15, end, and my paper in OLZ, June, 1907) but *לא יורה משמך*, *verily, thy spoil will be scattered*, is unsatisfactory.

The noun *שלם*, *corpse*, means originally *ended*, i.e. *one whose life has been brought to an end*. In Syriac, the verb *שלם* means *to come to an end*, *to be complete*, but also *to die*; *שָׁלַם יומתו* or *שָׁלַם חייו*, *he ended his days* or *his life*, means *he died*. In Arabic, *salima* often has just the opposite meaning, *to remain alive*, *to survive*, *to be saved*; but it is used also as a euphemistic antiphrastic expression for *he is dead*; cf. BA 3 <sup>577</sup>, l. 32 and K. J. Grimm's dissertation, *Euphemistic Liturgical Appendixes in the OT* (Baltimore, 1901) p. 5, l. 6. In Assyrian we find *šalmu*, *corpse*, and the feminine *šalamtu*, with reciprocal assimilation: *šalandu*, just as we have *mundāxçu*, *fighter*, for *mundāxiçu*, from *מחן*; cf. *Kings* 112 <sup>15</sup>. I showed more than 25 years ago that *šalandu* (= *šalamtu*) passed into Aramaic as *שָׁלַדָּא* and with *ר* for *ל* (as in *שלשלת*, *chain* = *שרשרת*; *חרץ*, *hip* = *חלץ*; see p. 45, below, and ZDMG 61 <sup>196</sup>) *שָׁלַדִּידָּא*, a diminutive form with repetition of the final consonant as in Assy. *suqāqu*, Syr. *אשְׁקָקָא*, Arab. *zuqāq*; cf. BA 3 <sup>582</sup>, n. \*\*; *Kings* 121 <sup>13</sup>; Nöldeke, *Syr. Gr.* <sup>2</sup>, § 134.

The noun *שלם*, *corpse*, may be restored in the present passage, just as *מקבר*, *grave*, *מכר*, *benefactor*; *נָכְתִּי* (= *נָכְתִּי* = Assy. *nakamātišu*) *his treasures* have been restored in 1 K 10 <sup>15</sup> 2 <sup>34</sup>; 2 K 12 <sup>6</sup> 20 <sup>13</sup>. We might, of course, substitute *עצמך* (cf. *נפודי עצמינו*, Ps. 141 <sup>7</sup>; also Jer. 81 <sup>2</sup>) for *משמך*; but *עצמך* would hardly have been corrupted to *שלמך*.

The rhythm is improved by reading פֶּסֶל instead of פֶּסֶל; see the conclusion of the notes on 1.1, above, p. 18.

(22) On the other hand, it is better to read, with J. D. Michaelis, מַרְטֵל, *martel*, *war-hammer* (cf. Jer. 51.20) instead of מַפִּיץ, *scatterer*. The incorrect spelling מַפִּיץ instead of מַפִּיץ is found also in Prov. 25.18. For the erroneous insertion of a *mater lectionis* cf. *Kings* 301.16. A מַפֵּץ (*martel*) is larger than a מַקְבֵּת (*mallet, beille*). Judas received his surname Maccabæus while he was a boy; see *AJSL* 21.140, below. Both *martel* and *mallet*, however, are diminutive forms: *martel* (Lat. *martulus* for *marculus*) is derived from *marcus*, and *mallet* from *mall* or *maul* (Lat. *malleus*).

For the feminine suffix in עַל־פָּנֶיךָ we may substitute the masculine form עַל־פָּנֶיךָ; but this change is not necessary: עַל־פָּנֶיךָ would refer to Nicanor; and עַל־פָּנֶיךָ, to the עִיר רַמִּים at the beginning of this section, i.e. the capital of the Seleucid Kingdom; cf. מַפְּדָךְ in v. 11. Even in the preceding line (v. 14) we may read אֶל־נֶחֱדָךְ instead of אֶל־נֶחֱדָךְ.

For מַצֻּרָה read מַצֻּרָה, *mountain-fastness, stronghold*. This refers to the ἄκρα, the citadel of Jerusalem, which was held by a Syrian garrison until this last outpost of the Seleucids in Judea was starved into surrender in May, 142 B.C. Simon's triumphant entrance into the Acra is glorified in Ps. 118; see *AJSL* 21.145, n. 43. For מַצֻּרָה צִיּוֹן cf. 2 S 5.7-9 1 Chr. 11.5. The reading מַצֻּרָה is better than the reading מַצֻּרָה, *watch a watch* (W). But instead of מַצֻּרָה we had, perhaps, better point מַצְדָּה = *mēçādāh*, the fem. of Arab. *maçād*. In Eccl. 9.14, on the other hand, it is better to read מַצֻּרִים instead of מַצֻּרִים. The term מַצֻּרִים denotes *bastiles*, i.e. *movable towers* used by the besiegers of a strong place (BA 3.179 and 183). The *mound of earth* or *rampart* built by the besiegers is called בָּלְלָה; *battering engines* are termed כְּרִים; see *Ezekiel* 47.46. The reading of the Received Text in Eccl. 9.14 is due to מַצֻּרָה in Eccl. 9.12, just as צִרָה instead of מַצְרִי in Nah. 1.9 may be influenced by צִרָה in 1.7. Judas Maccabæus besieged the Acra in 163 B.C. (see 1 Macc. 6.20; cf. also 1.33 3.45 4.2 41). After his great victory over Nicanor in 161 B.C. Judas Maccabæus would no doubt have undertaken a new attack on the Acra, if his meteoric career had not been ended by an untimely death.

The forms נִצַּח, נִחַק, and אָמַץ are infinitives like נָצַח in the preceding line; the inf. abs. Piel may have *e* in the final syllable instead of *o*.

For מָאֵר we must read מָאֵר; the preceding בָּה is unaccented; cf. the notes on 1.5. For מָאֵר = מָאֵר see my lecture on Ecclesiastes in *Oriental Studies* (Boston, Ginn & Co., 1894) p. 247; cf. *Kings* 274.19 and הִצַּב for הִצַּב, Nah. 2.8.

(12) The first line of the third stanza is very corrupt.

The introductory clause, בָּה אָמַר יְהוָה, is a gloss.

Instead of שְׁלָמִים we must read מְלָאִים; מְלָאִים is preserved at the end of the preceding verse, while שְׁלָמִים is the correct reading for שְׁלָמִים in משְׁמַךְ in v. 14; see above (p. 25) *ad* 1.11. The last three consonants of שְׁלָמִים may

represent the original reading מים, *water*. Θ τάδε λέγει Κύριος κατάρχων ὑδάτων πολλῶν seems to have read : משל מים רבים : (כה אמר יהוה) instead of שלמים וכן רבים. We must emend : אם-מים מלאים ורבים ; the omission of מים may be due to haplography (cf. *Kings* 245 ss).

The prefixed אם is concessive ; the glossator who added the glosses וכן מים מלאים ורבים intend to emphasize the correlation : וכן, 1<sup>o</sup> and 2<sup>o</sup> intended to emphasize the correlation : וכן, נגוזו ועברו, lit. *and thus the waters full and great, and thus they ebbed and subsided*, i.e. *just as they were full and great, so they ebbed and subsided* = however full and great the tide was, it has ebbed again and subsided. Cf. Ex. 1 12 : ויפרץ : וכאשר יענו אתו כן ירבה וכן יפרץ ; where we could substitute ואם for וכאשר ; see also Hos. 4 7 : כרָבָם כֵּן חֲמָאוּרִי : *the more they were increased, the more they sinned against me*. In the Maccabean poem Is. 52 13-15 we must read :

הִי־יִיִם וְנִשָּׂא מֶאֶר :	הִנְנִי יִשְׁכָּל עֲבָדִי	13
יִכֶּן יִמְשִׁיחִת מֵאִשׁ :	כֹּאשֶׁר שִׁמְמוּ עֲלֵיָם	14
יִקְפְּצוּ מַלְכִּים פִּיהֶם	כֵּן יִרְנִצִּיֶּה עֲלָיו	15
וְאִשֶּׁר לֹא־סִפְּרָלָהֶם רְאוּ וְאִשֶּׁר לֹא־שָׁמְעוּ הִתְבֹּנְנוּ :		

13 14 נגוזים רבים (δ) 14 רבים (β) 13 ונבה (α)

- 13 Behold, my servant will prosper,  
he will be raised and exalted.  
14 Though looked upon with horror,  
and though marred out of all human likeness,  
15 They will be enraptured about him,  
even Kings will be struck dumb ;  
They will see what they never were told,  
and perceive what they never heard of.

The verb רנו means, as a rule, *to be excited* ; here and in Jer. 33 9 it means *to be ardent, full of enthusiasm*. The phrase יקפצו פיהם, *they will close their mouth*, means *they will be speechlessly amazed, awe-struck*. The marring out of all human likeness refers to the sufferings of the Jews during the Syrian persecution.

The Niphal נגוז must not be derived from גז, *to cut off, to shear*, but from גז *to pass away, disappear* ; cf. Ps. 90 10 : בִּרְגִל יְהִי־שׁ וְנִקְפָּה : *for it (our life) passes away swiftly, and we take our flight*. We need not substitute נגוז for נגוז. It is true, ו and ר are often confounded (cf. the remarks on לעבור in 2 2) and Arab. jazr- (*al-bahr*) is the common term for *ebb* ; but נז, *to fail* is used in Syriac with special reference to water : מניא means *dried up, waterless*. Arab. jāza, iajūzu = Heb. עבר.

The omission of the final ו in עבר is due to the prefixed ו in the following gloss ונרנא ונרנא ; cf. *Kings* 245 ss. Before ענא the ו may be dispensed with ; it had better be prefixed to the second clause, ונרנא ענא ; cf. l. 12 of the Maccabean Song of Derision in *Kings* 278 ss. If we

retain ך before עֲנִיָּה, it must be taken as explicative; cf. Haupt, *Purim*, p. 15, l. 30.

For the explanation of the imagery in v. 12<sup>a</sup> by the prosaic gloss in v. 12<sup>b</sup> see my remarks on יִחְנִי בַמַּעֲנִי צָרָק (Ps. 23 3) in AJSL 21 133 (cf. *ibid.* 23 228, n. 17) and for the ebbing of the high-tide of the Syrian persecution cf. 2 Macc. 5 17 6 12 7 18 33.

(13) Also v. 13 is an explanatory gloss, and מַעֲלִיךְ is a tertiary addition. The suffix in מַטְרוֹ refers to the יַעַן בְּלִיעַל in v. 11. For מַטְרוֹ point מַטְרוֹ, *his staff*; cf. Ps. 110 2 (מַטֵּה עֵץ) and בְּרָזֶל, Ps. 2 9; cf. JHUC, No. 163, p. 90; No. 114, p. 110 (AJSL 21 147, n. 43). *His yoke* (cf. 1 Macc. 8 31 18) would be מַטְרוֹ (or מַטְוִי).

(21) In v. 1<sup>a</sup> מַכְשֵׁר is scribal expansion which may be derived from the Maccabean poem, Is. 52 7 (see *ad* 1 12, above, p. 28). Cf. below, the note וּפִשֵׁת in 3 9. For מַשְׁמַע שְׁלוֹם cf. 1 Macc. 7 50 and for the *enjambement*, or shifting of the caesura, cf. e.g. Ps. 137 6 (OLZ 10 68) and Pss. 68 2 6 9 27 33 76 8 12 (AJSL 23 240) and below, note on 2 11.

(14<sup>b</sup>) A misplaced gloss to v. 1<sup>a</sup> is found at the end of the chapter in v. 14<sup>b</sup>: מַלְאֲכָה קוֹל מַלְאֲכָה. ולא יִשְׁמַע עוֹד קוֹל מַלְאֲכָה. For מַלְאֲכָה we must read מַלְאֲכָךְ, i.e. *scriptio defectiva* for מַלְאֲכָךְ; the final ה of מַלְאֲכָה is due to dittography: the first word of the following verse (3 1) begins with ה; cf. *Kings* 156 11 118 4. The suffix in מַלְאֲכָךְ refers to the מֶלֶךְ אַשּׁוּר (3 18) i.e. the Seleucid king of Syria; cf. 1 Macc. 1 44 2 15 7 10 27. If we read the feminine suffix (מַלְאֲכָךְ) it would refer to the עִיר רַמִּים in the following verse, i.e. the capital of the Seleucid Kingdom. The editor who placed the first מַשְׁל of ב (3 1) after this gloss (2 14<sup>b</sup>) read מַלְאֲכָךְ or מַלְאֲכָךְ, and understood the suffix to refer to עִיר רַמִּים. Cf. the remarks on the suffixes in 3 18 19. The insertion of the first stanza of ב after the conclusion of ד was suggested also by הִנְנִי אֵלֶיךָ (for הִנְנִי עֲלֶיךָ) in 2 14 and 3 5.

(1) For the second מַשְׁל of v. 1, חֲגִי יְהוּדָה חֲגִיךָ שְׁלָמִי נִדְרֶיךָ, cf. Ps. 76 12 (see n. 22 to my paper on Nicanor's Day in ZDMG 61 286) and 1 Macc. 1 39 4 56 6 59 7 48 2 Macc. 6 6 11 25 31 15 36.

The threefold כִּי at the beginning of the last three lines of this stanza may seem to some rather strange, but it is idiomatic Hebrew. The last כִּי is concessive (see above, p. 22, *ad* 1 10 and cf. Jer. 50 11, quoted below, in the notes on דִּדְרֶךְ, 3 2) and therefore stressed; cf. my remarks on חֶם כִּרְיָבָה, Jer. 17 8, in AJSL 19 133.

The addition of עוֹר after יוֹסִיף is unnecessary and overburdens the hemistich.

The *scriptio plena* of the *o* in לַעֲבוּרֶיךָ may be due to dittography of the ר; cf. the remark on יַעֲמֹד, 1 6. But the *o* is accented; we must read *la'vôr-bakh*, not *lā'vôr-bákh*. Cf. also Syr. פִּילֹס = Πῆλος and לִקְטוּל = *liqtúl* (JBL 19 77, n. 104). The *e* and *o* in Heb. סֶפֶר, אֵן, יֵהֵן, אֵן, סֶפֶר are not long, but accented; we must read σέφρ, ὄζν, ἰττέν, ἰκτόλ. Heb. אֵבֶן should be pronounced like our *oven*; the *o* is not long as in *over*. The difference between the vowels in מֶלֶךְ (i.e. μέλχ, not μῆλεχ!) and סֶפֶר (σέφρ) is:

the vowel in  $\sigma\acute{\epsilon}\phi\rho = \text{סֶפֶר}$  corresponds to the vowel in the first syllable of English *leather* (in Hebrew: לָדֶר) while the vowel in  $m\acute{a}lkh = \text{מָלַךְ}$  should be pronounced like the *a* in English *lather* (in Hebrew: לָדֶר).

Also בלִיעַל, i.e. Nicanor, the impersonation of בלִיעַל (cf. יַעֲזֵב בלִיעַל, 1 12 and Haupt, *Purim*, p. 5, l. 10) is a gloss; the hearers knew who was meant; cf. the indefinite נְבוֹרֵי and אֲדִירֵי in 2 4 6 and the Pythagorean αὐτὸς ἔφα.

Instead of reading בָּלוּ, as required by the *Qērê*, we may point the *Kêthiv* בִּלָּה, following  $\Theta$  συντετέλεσται, as Pual: בָּלָה; cf. בִּלָּה in א, vi. The sense is practically the same, whether we read בָּלָה or בָּלוּ; the annihilation and extermination of Nicanor and the Syrian army at Adasa (1 Macc. 7 46) was certainly complete.

(3) The verb (שב) is here not transitive (JHVH restored) but intransitive: Jacob's glory *returned*, i.e. *recovered* = was recovered, regained; cf. *Kings* 199 40. In Is. 6 11 (cf. above, p. 19, *ad* 1 5) this intransitive שב, *he recovered* appears in connection with לו רפא *he was healed*, lit. *some one healed him*; cf. *Kings* 289 19. We must read: וישב ורפא־לו; cf. also ושבָה in Is. 6 13. The addition of יְהוָה and אַת in the present passage is due to a glossator.

(4) An additional (misplaced) gloss to this hemistich ויגִי כִּי־שב is the clause בָּיִם הַבָּיִם in v. 4; cf. my remarks on Ps. 68 10 11 in *AJSJL* 23 226.

(3) For נֶאֱמַן 2° we must insert נֶפֶן; cf. Ps. 80 15. But it would be a mistake to substitute this reading also for נֶאֱמַן 1°. After נֶאֱמַן in the first hemistich נֶפֶן could easily be corrupted to נֶאֱמַן, just as we have אָמַל instead of רֶאֱב in 1 4; see above, *ad loc.* If the reading had been נֶפֶן in both hemistichs, the corruption to נֶאֱמַן could not be accounted for.

## ג

The third section consists of two seven-line stanzas followed by an appendix of four lines. Each line has 2 + 2 beats, i.e. the same meter which we find in Ps. 16; cf. Haupt, *Purim*, p. 18. The first two stanzas were written before the fall of Nineveh in B.C. 606, the appendix was added after Judas Maccabæus' victory at Adasa in 161 B.C.

For the heading, מִשָּׁא נִינוּר, see above, p. 18, *ad* 1 1.

(3 8) Instead of נָא we must not point נֶא, although the cuneiform name is *Ni(u)* i.e. *Ne(u)* = Egypt. *nē(t)* which means *City* (BA 1 597). We find an *o* in Hebrew instead of Assy. *e* or *i*, not only in רֶאֱב, נֶאֱמַן, רֶאֱב = Assy. *rešu, çenu, ekul*, but also in סָרְנוֹן = *Šarru-kenu* and in אֶסְרִידִין = *Ašur-aza-iddina*; see *Ezra-Neh.* 31 23.

אֶסְרִידִין is a gloss.

For יָאֲרִים (with א) read יָאֲרִים, with א; see *Kings* 280 27 and cf. above, p. 27, the note on מֶאֱרִיבָה מֶאֱרִיבָה, 2 2. The plural יָאֲרִים is intensive (= *the great Nile*) just as עַל נְהַרֹת בָּבֶל, Ps. 137 1 means *By Babylon's great river*, i.e. the Euphrates; see *OLZ* 10 65. Also נְהַרֹת is a *pluralis intensivus* like

צַהֲרִים, עַרְפִּים, etc. (see *Kings* 206<sup>34</sup> 270, n.\*): אַרְם נְהַרִיב = *Syria on the Great River*, i.e. *the Euphrates*.

The clause מִיָּם סְבִיב־לָהּ is a gloss to the following חִלְיָה הָיָה; it might also be a variant (see *Kings* 213<sup>48</sup>) to the last hemistich of this verse, מִיָּם חֻמְתָּהּ (cf. the note on 2<sup>41</sup>, i.e.  $\gamma$ ,  $\beta$ ) but this is improbable.

For חִלְיָה הָיָה read חֵיל יָם; the relative pronoun prefixed to this clause may be omitted. The term יָם is used also of a large river, just as *iamm* and *baḥr* in Arabic; cf. *Is.* 19<sup>5</sup>. The Assyrians, on the other hand, called the Persian Gulf *nāru marratu*, the Bitter (i.e. Salt Water) River; cf. *JAOS* 16 civ and the comments on the Babylonian map of the world in the translation of *Ezekiel* (SBOT) p. 100, l. 36; see also the descriptive pamphlet *Die Regenbogen-Bibel* (Leipzig, 1906) p. 10.

For מִיָּם, at the beginning of the last hemistich, point מִיָּם (W). In *Gen.* 6<sup>17</sup>, on the other hand, J. D. Michaelis read מִיָּם:— הֲנִי מֵבִיא אֶת— הַמַּבּוּל מִן הָאָרֶץ; see E. Suess, *Die Sintflut* (Prag, 1883) pp. 27, 50. I pointed out in *KAT*<sup>2</sup> (1883) p. 66, n. 3 (cf. *AJSL* 1<sup>180</sup>, n. 2) that מֵבִיל was a popular adaptation of Assyrian *abûbu*, deluge; cf. *KAT*<sup>3</sup> (1902) p. 546, n. 2. For מ = א see also *Kings* 190<sup>28</sup>; Haupt, *Purin*, p. 23, l. 23.

(9) For עֲצָמָהּ point עֲצָמָהּ.

The following וּמִצָּרִים וְאֵין קֶצֶה is a gloss; וּמִצָּרִים belongs to בּוֹשׁ, and פּוֹט is an addition to יְלֻכִּים, derived from *Ez.* 30<sup>5</sup>; cf. the remarks on the glosses  $\theta$  and  $\phi$ , also א,  $\gamma$  and ב,  $\pi$ .

The verb הָיוּ is a gloss; cf. the gloss הָיָה in *Is.* 5<sup>1</sup> Cant. 8<sup>11</sup>; see *AJSL* 19<sup>196</sup>, below.

For כְּעֹרֶתְךָ read, with W, כְּעֹרֶתָהּ; cf. עֲלִי instead of עֲלִי in 1<sup>14</sup>. For the prefixed ב see *Numbers* 57<sup>46</sup>.

(10) The נָם before חִלְיָה is due to vertical dittography; cf. *Kings* 86<sup>30</sup> and below, note on v. 13.

For the imperfect, יִרְטֹשׁ, read the perfect, רָטֹשׁ; cf. רָתַקְו in the last hemistich. The ׳ may be due to dittography of the ר; cf. the note on לַעֲבוּרְכֶּךָ, 2<sup>1</sup> (׳ = ׳).

The prefixed כָּל is a scribal expansion, derived from *Lam.* 4<sup>1</sup> 2<sup>19</sup>; *Lam.* 2<sup>19</sup> is a gloss; cf. the gloss כָּל חֲצֹצֹת in *Is.* 51<sup>19</sup>.

For the accentuation יָדִי (so, too, *Obad.* 11) instead of יָדִי see above, p. 18. The form יָדִי might, of course, be derived from יָדָה = יָדָה, Assyrian *nadû*, to cast, throw, just as we have in Assyrian: *inçabtu*, aer-ring, from נָצַב = נָצַב, Eth. *uṣṣb*; or in Arabic: *uqîr* alongside of *naqîr*, trough (*AJSL* 23<sup>24</sup>) but the reading יָדִי is preferable. The verb is not denominative, derived from יָד, as W suggests.

Heb. יָקָם is an Assyrian loanword: *ziqq* = *zing* = *sinqu*, from *sanâqu*, to bind, confine = Arab. *qânuka* = *qâqa* = Assyrian *siqu*; cf. Heb. צִינִיק and רִצִּיק; see *Kings* 125<sup>27</sup>. For the infixed n in צִינִיק cf. the remarks on Aram. קִנַּט = קִנַּט in the note on שְׁקָצִים, 3<sup>6</sup>. The ם in וְקָם for יָקָם is due to partial assimilation of the initial ם to the following nasal; cf. זִמן, time = Assyrian *simânu*, from *uśama*; see *KAT*<sup>3</sup>, 650, n. 3. For אִיקָם



(Jer. 40 14) = וָקִים cf. Assyr. *agappu* = *gappu* (for *gadpu*) wing; see *Kings* 98 10. The ך in גָּרַךְ represents an infixed ת (cf. גָּרַר = גָּר; see below, *ad* v. 17<sup>b</sup> and *Kings* 258 23) while the ך in בָּנָךְ is infixed just as the ך in צִינִיךָ and קִנֵּיךָ; the כ in בָּנָךְ is due to partial assimilation of the initial ך to the final ך. The noun בָּנָךְ, *wing* is ultimately identical with בָּרָךְ, *hand*, and the original form is בָּנָךְ. Heb. וָקִים, *fetters* and שׁוּק, *street* are ultimately derived from the same root; cf. *Kings* 133, n. †

(11) After תִּשְׁכַּרְי we must supply (but not insert) כּוֹס חֲמָה (cf. Is. 51 17 22 Jer. 25 15) = כּוֹס שְׂמָה שְׂמָמָה (Ez. 23 33) = τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ ᾧς ὀργῆς αὐτοῦ (Rev. 16 19; cf. 14 10). Cf. also Obad. 16.

The participle נִעְלָמָה means *covered*, i.e. *overcome* = *fainting*, falling into a swoon. In Arabic, *gāṣiḥa* means *to cover*, and *gūṣiḥa* 'alaihi, lit. *a cover was put upon him*, is the common expression for *he swooned*, became senseless. It is not necessary to read נִעְלָפָה; cf. עָלְפוּ, *are overcome*, *lie fainting*, Is. 51 20 and יִתְעַלֵּף, *he was overcome* (by the heat) Jon. 4 8; also יִעֲטוּרָה, *faints*, *fails*, Is. 57 16. The inf. Hiph. הִעָלַם means in Eccl. 3 11 *covering*, *veil* = κάλυμμα, 2 Cor. 3 15; cf. Haupt, *Ecclesiastes* (Baltimore, 1905) p. 42, n. 18. The gratuitous emendation עָמַל, proposed by Kamenetzky (ZAT 24 238) and Macdonald (JBL 18 212) was suggested long ago by a critic of authority in C. H. H. Wright's commentary (London, 1883) p. 437. J. D. Michaelis' explanation of נִעְלָמָה as a privative denominative (AJSL 22 251, l. 3) of עָלַמָה, i.e. *deflowered*, *devirginated* (cf. our term *maiden fortress*) is impossible; עָלַמָה means *young woman*, not *virgin*.

The following hemistichal pair (v. 11<sup>b</sup>) is a gloss to v. 14 which represents the original sequel of v. 11; vv. 12 and 13 must be inserted after v. 15, at the end of the original poem; they were displaced by the glosses in vv. 16 and 17. Cf. the note on 1 11 (p. 25).

(14) In v. 14 the two clauses וַיִּמְסֵי בַחֲמֵר and חִזְקִי מִבְּצִירֶיךָ are glosses; וַיִּמְסֵי בַחֲמֵר explains the preceding בָּטִיט, and חִזְקִי מִבְּצִירֶיךָ is a gloss to the entire verse, and should therefore be placed after the second hemistich.

The line מִי מַצִּיר שָׁאֲבֵי לֶךְ does not refer to *boiling water* which is to be poured over the besiegers; nor does it mean *Fill the moats* (cf. above, p. 16, n. 10). It refers to the fact that the besiegers will cut off the water-supply of Nineveh, so that the Ninevites will depend again on the rain water as in the time before Sennacherib built the great waterworks of Nineveh.

The phrase בָּאֵי בָטִיט, *Go into the mud* means *Knead the soil with your feet*; the clay (Span. *adobe*) was mixed with water, and then worked with the feet. The emendation בּוֹטֵי (Grätz, N; cf. Zech. 10 6) is gratuitous. The inhabitants of the besieged city will be forced to make bricks in order to restore the fortifications destroyed by the besiegers. In Assyrian we find the same phrase: *tiṭa erēbu* (HW 301<sup>b</sup>). Heb. בָּטִיט = Assyr. *tiṭu* stands for *ṭintu*, with partial assimilation of the feminine

ת as in Syr. קשטא, *archer* for קשתא, from Assy. *qaštu*, bow (a biconsonantal feminine form) pl. *qašâti*; cf. AJSL 23 248, below.

(15) The two בשלים of v. 15 must be transposed; cf. the remarks on the transpositions in 11 14 and 25.

For הרבב read הרבב. The reading הרבב is not a graphic corruption, but it is influenced by הרבב in the second hemistich (cf. the remarks on אמלל 1° for דאב in 14).

These imperatives are concessive: *just make thyself numerous = even if thou makest thyself numerous*, i.e. in spite of thy large population and the numerous troops manning thy fortresses, fire will devour thee. Sometimes such imperatives are ironical, e.g. in the gloss Eccl. 11 9: —

Just walk in the ways of thy heart  
and in the sight of thine eyes;  
But know that for all these things  
to judgment God will bring thee!

Cf. also the two Maccabean passages Is. 47 12 and Lam. 4 21 (OLZ 10 63).

The א in ארבה is not prothetic, as in Syr. ארקע for רקע, etc. (Nöldeke, *Syr. Gr.* 2, § 51). The stem is not רבי, but ארב; cf. אבר = כרי (AJSL 23 247) and Assy. *aribu* (or *eribu*) a swarm of locusts. The final ה in ארבה represents the nominal affix י; ארבה = *arbai*, just as Assy. *gabšû*, inflated skin (Arab *tauf*) = *gabšaiu*; cf. *Ezekiel* 65 16 and AJSL 1 179, n. 4. The Assy. verb *arâbu* (to devastate the fields) is denominative; Tennyson says: *This Philip and the black-faced swarms of Spain . . . come locusting upon us*.

The third hemistich of v. 15, תאכלך בילק, is a gloss (so W) to the first hemistich ונִמְחֶלֶךְ אֶשׁ. Also vv. 16 and 17 contain glosses to v. 15; the antiquarian and biological erudition displayed in these verses cannot be credited to the original poet.

For שם, at the beginning of v. 15, read נם or ונם; we find the same mistake in Ps. 137 3, where we must read בִּרְנָם, *although* (Eccl. 4 14) instead of בִּרְשָׁם; see OLZ 10 65, n. 3.

(16. 17) V. 16<sup>a</sup> and v. 17<sup>a</sup> expand Nahum's terse statement regarding the countless population of Nineveh, while v. 16<sup>b</sup> and v. 17<sup>b</sup> supply some biological information with regard to the locusts. In v. 17 we find also some tertiary glosses (cf. ב, χχ).

(16<sup>b</sup>) The hemistich וילק פשט ויקף severs the connection between v. 16<sup>a</sup> and v. 17<sup>a</sup> which form a משל with 2 + 2 beats.

The verb פשט refers to the *exuviation* (or *ecdysis*) of the locust. We use *exuviae* of the skins, etc., of animals, which are shed or sloughed off, while in Latin, *exuviae* is used also for *spoils*, just as Heb. פשט means also *to plunder*. Arab. *sâlaza*, to shed the skin, is connected with the root שלל which we have in שלל, *to plunder*; Arab. *sâlaba*; cf. AJSL 23 252. A. E. Shipley states in the article on locusts, EB 2808: On leaving the egg the young immediately cast their skin, an operation repeated about the

6<sup>th</sup>, 13<sup>th</sup>, 21<sup>st</sup>, 31<sup>st</sup>, and 50<sup>th</sup> day; the wings attain their perfect development and the locust becomes capable of flight only at the 6<sup>th</sup> and last molt. The Assy. stem *pašātu*, to obliterate, has no connection with Heb. **פָּשַׁט**, but is a transposition of **שָׁטַף**, to rinse, to wash off.

The term **ילק** is not derived from **לקק** = **לעט** (cf. *Kings* 175, n. †) but it may be connected with Assy. *ilqitu* (HW 76) and Arab. *ḡalaqā* which denotes a *leaping gait* of the camel, so that **ילק** may mean *leaper*; cf. our grasshopper and German *Sprengling* or *Sprengsel* = locust. The second syllable of German *Heuschreck* represents the obsolete verb *schrecken* = to leap; cf. Luther's Bible, Job 39<sup>20</sup>: *Kannst du es schrecken wie die Heuschrecken?* i.e. *Canst thou make him (the horse) leap as a locust?* Heb. **הִתְרַעְשֵׁנוּ כְּאַרְבֵּה**.

(17<sup>b</sup>) The **נר** in **נרר** (whence the name *Cadiz*) is an infixed **ר**, and **נר** is connected with **קיר** and Assy. *kāru*, wall; cf. the remarks on **נרף** above, p. 32, and *AJSL* 23<sup>247</sup>. In **ביום קרה** (which is perhaps influenced by p. 32, and *AJSL* 23<sup>247</sup>, 17) **ביום צרה** should be transposed: we must read **בקר היום**, in the cool of the day (for **קר**, cool, see *AJSL* 23<sup>242</sup>) i.e. *from sunset to sunrise*; in Arabic, the dual *al-bardāni* (cf. Heb. **בָּרַד**) means *morning and evening*; and *bardu 'n-nahāri* = daybreak. Toward nightfall (**לְרַחֵם הַיּוֹם**, Gen. 38; cf. my remarks in *AJSL* 22<sup>203</sup>, n. 17) the locusts alight on the ground, but the next morning, as soon as the sun has warmed them a little, they resume their flight and disappear. As long as they are chilled by the night air and have their wings weighted with dew, they are unable to fly; cf. Dr. Post's article in *Hastings' Dictionary of the Bible*, vol. 3, p. 130.

The last hemistich, **וְלֹא־יָדַע מְקוֹמוֹ**, has been expanded by a prefixed and an affixed gloss, **וְיָדַע** and **אֵימָם**; both are superfluous. For **מְקוֹמוֹ** we had better read **מְקוֹמָם** (cf. **הַיְּהוּדִים**) although the suffix refers to the collective **וְיָדַע**. The singular suffix in **מְקוֹמוֹ** may be influenced by **וְיָדַע** **מְקוֹמוֹ**, Ps. 103<sup>16</sup> = Job 7<sup>10</sup>; **מְקוֹמוֹ** may also mean *the place* (*Kings* 299<sup>30</sup>). The singular **וְיָדַע** for **וְיָדַעוּ** may be due to haplography; cf. Haupt, *Purim*, p. 23, l. 9; see also above, p. 29, *ad* **לְעִבּוּרֵיכֶם**, 21.

(16<sup>a</sup>) The clause **וְרַב־בֵּית רַחֲלֵיךְ** may be concessive, just as the imperatives in v. 15<sup>b</sup>; but it is not necessary to substitute the imperative (so WM) in this gloss; cf. the conditional clause **בְּרִיחֶיךָ אֲכַלְהֶם** in v. 13. Heb. **רַחֲלֵיךְ** is dissyllabic (*rōkhlā'ikk*).

(17<sup>a</sup>) For **מְגִדְרֵיךָ** we must not read **מְגִדְרֵיךָ** (see *Isaiah* 107<sup>27</sup> and below, note on **הַעֲלֵתָהּ**, 38) or **רַחֲנִים** (Grätz) but we must point: **מְגִדְרֵיךָ**, *thy exorcists, conjurers*, part. Piel of **נָרַר** = Assy. *nazāru*, to curse, execrate (adjure, conjure). Alongside of **נָרַר** we find also **אָרַר** in Assyrian (cf. *AJSL* 23<sup>252</sup>). The primitive meaning of this stem is *to bind* (cf. **אָרַר**, *girdle*) just as **אָרַר**, *to curse* means originally *to bind*; cf. Assy. *arru*, bird-catcher and *irru*, rope, snare (HW 138) also our *spellbound*. In Arabic, *mundir* means *admonisher, apostle, preacher*, just as **כֹּהֵן** means *priest* in Hebrew, while the corresponding Arab. *kāhin* means *seer, diviner*. Heb.

נזיר, *devotee*, *Nazirite* is derived from the same stem; a *vow* is merely a *promissory oath*, cf. our *vowing vengeance* = German *Rache gelobend*. The stem נזר is a differentiated dialectic byform of נזר; cf. פתרון alongside of פשר; see *Proverbs* 51 14; *Kings* 192 22 275 29.

Also טפסר is a Babylonian loanword = Assy. *tupšarru*, scribe, i.e. hierogrammatist. The word is ultimately Sumerian, a compound of *dup*, tablet (which has passed into Syriac as ܕܦܬܐ and *sar*, to write. Instead of טפסריך and טפסר (Jer. 51 27) we ought to point: טפסריך and טפסר; the ט is due to the *u*-vowel; a *t* followed by *u* sounds like ט, while a *q* followed by *i* sounds like כ; therefore the Assyrians often write *tu* for *q*, *ku* for *q*, and *ki* for *q*; see my ASKT 169, § 13; *Kings* 86 11 208 15. The *a* in טפסריך instead of טפסריך or טפסר is due to the fact that after a ט an *ā* sounds almost like *ō*, just as our *wand* is pronounced *wond*; cf. BA 1 252. The late compiler of the oracle in Jer. 50 51 (which was written about the end of the reign of John Hyrcanus, 135–104 B.C.) took טפסר to mean טופר = שוטר, i.e. a military officer; cf. *Judges* 35 60; contrast *Kings* 304 27. See also the note on נשים, v. 13.

The form נוֹכִי (= Arab. *jābī*) at the end of v. 17<sup>a</sup> represents a correction of the preceding נוֹב. For the apocope of the termination *ai* or *ē* cf. מטל, מטלה, etc. (see AJSL 22 253, n. 14) and for undeleted corrigenda cf. *Kings* 194 20. The variants נוֹב נוֹכִי may be rendered in German: *Sprengsel*, *Sprengling*; and in English: *creaker*, *cricket* (*cricket* means *creaker*, i.e. *chirper*). In Assyrian we could use *êribu* (= *ârību*, participle of ארב) and *eribû* (i.e. ארבי = Heb. ארבה; see above, ad v. 15). The stem of נוֹב is akin to נוֹב, to gather, so that נוֹכִי means originally a gathering or swarm (of locusts). Cf. Ethiop. *gubâ'ê*, collection, congregation; Assy. *gabbu* (for *gab'u*) all; *gubbu* (for *gub'u*) cistern (cf. Heb. נבים 2 K 3 16 Jer 14 3 and נבא, pool, swamp, Is. 30 14 Ez. 47 11) lit. *reservoir* (מקנה) i.e. a place where water collects or is collected or stored. The root קו is a modification of נב or נם; קו, cord is a collection of strands twisted or woven together. Heb. גמל, גמל, גמא; גבר, גבר; Assy. קבל, קבל; Arab. *jamī'*, *jamīl*, *kāmil*, etc. are all derivations of the same root נב = נם = קב = קם = קו = כב = כם; cf. the remarks on אנף = כף = כף in the note on וקים, v. 10 and AJSL 23 252.

(12) The prefixed כל is scribal expansion.

תאנים should be read תאנים; cf. the remarks on יארים, v. 8.

For עמך, at the beginning of the second hemistich, substitute עמך, which we find in the Received Text at the beginning of v. 13; הנה before עמך is scribal expansion.

V. 12<sup>b</sup> is an explanatory gloss: the Assyrian fortifications are like fig-trees (תאנים) and their garrisons like firstripe figs; if the מכצרים are shaken, the עמם manning them fall into the hands of the besiegers, lit. *into the mouth of the eater*, i.e. *they are swallowed up*. For *firstripe figs* see Haupt, *Biblische Liebeslieder* (Leipzig, 1907) n. 11 on No. X.

(13) In v. 13 the hemistichal pair שער ארץ נפתחו (פתחו) שער ארץ

is an explanatory gloss in which פתוח represents a tertiary scribal expansion.

The first two words of this verse, וְהָיָה עִמָּךְ, belong to v. 12.

Only the two hemistichs נָשִׁים בְּקִרְבְּךָ and אֲכַלְהֶֽאֱשׁ בְּרִיחֶיךָ are genuine, and they must be transposed; cf. the remarks on 111 14. If נָשִׁים בְּקִרְבְּךָ was the second hemistich, we can understand why עִמָּךְ, which represents the beginning of the second hemistich of the preceding verse, appears before נָשִׁים. For vertical dittography see above, *ad* v. 10.

The clause אֲכַלְהֶֽאֱשׁ בְּרִיחֶיךָ is conditional; cf. the concessive clause רַבְּרִית רַבְּלִיךְ at the beginning of v. 16. For the unaccented upbeat (*Auftakt*) in אֲכַלְהֶֽאֱשׁ cf. above, *ad* 1<sup>a</sup>.

For נָשִׁים, *women*, we must read נָשִׁים, *we shall destroy*, from שָׂמָם, or rather יִשְׂמֹוּ, *they will destroy*. Similarly 6 has for נָשִׁים, Num. 21 30 γυναικες. The compiler of the late oracle Jer. 50 57 51 30 (cf. Is. 19 16 and the note on טַפְסָר, v. 17<sup>a</sup>) read נָשִׁים; but if the Assyrians had been *women*, the siege of Nineveh would not have lasted so long.

(18) The section 3 8-15, apart from the glosses relegated to the margin, represents an old poem composed by an Israelitish poet in Assyria about 607 B.C. before the destruction of Nineveh in 606 B.C. But the last two verses of c. 3 were added by the Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day. The suffixes in רַעִיךְ, אֲדִירֶיךָ, לְשַׁבֵּרְךָ, מִבְּתֶיךָ, שְׁמֶעְךָ, עֲלֶיךָ should be feminine, referring to the City of Nineveh (*i.e.* the Seleucidan Kingdom), not masculine; מִלֶּךְ אֲשֶׁר is a gloss. Cf. above, p. 29, *ad* 2 14<sup>b</sup> (ב, ρ).

For נָמוֹ instead of נָמוֹ cf. the remarks on יָדִי, v. 10.

After נָמוֹ we must supply (but not insert) שְׁנָתָם (Ps. 76 6) or שְׁנַת עוֹלָם (Jer. 51 39 57). All these passages are Maccabean: Ps. 76 refers to Judas Maccabæus' victory over Nicanor; see my remarks in ZDMG 61 236; for Jer. 51 cf. the note on טַפְסָר, v. 17.

Instead of יִשְׁכְּנוּ read יִשְׁנִי (not יִשְׁכְּנוּ).

For אֲדִירֶיךָ cf. אֲדִירִי, 2 6.

Instead of נִפְשׁוּ read נִפְצוּ, from פָּרַץ, as in 1 K 22 17. The stem פִּישׁ (whence the name פִּישׁוֹן, *Surgy*, *i.e.* *rising in billows*; see JAOS 16 ciii, †) means *to gambol, caper, leap, spring, skip* (cf. Jer. 50 11, quoted in the notes on דָּהַר, Nah. 3 2) but not *to scatter*.

The addition עַל הָהָרִים is derived from the parallel passage in Kings (see Kings 171 10 and cf. the remarks on the gloss פִּישׁ in v. 9).

(19) Instead of פָּהֶה read, with W, גָּהֶה; cf. Kings 293 52; contrast בְּרִשִׁים for פְּרִשִׁים in 2 4<sup>b</sup> (ד, β). This noun גָּהֶה (for *gihhâiatu*) corresponds to Syr. גְּהֵיחָא (or מְגֵהֵיחָא) *deliverance from pain*, etc. Cf. also Arab. *jāhhâ 'l-šājata* (= *ḡāssa'ahā*) which does not mean *to enlarge a wound* (in the head) but *to mitigate it*.

The final clause, בִּי עַל מִי לֹא עָבְרָה רַעְתֶּךָ תַּמִּיד, is a prosaic explanatory gloss; the suffix in רַעְתֶּךָ may be either masculine or feminine; cf. the note on מִלֵּאכְכָּה at the end of c. 2.

## 7

The fourth section consists of ten couplets with 3 + 2 beats in each line, i.e. the same meter as in the second Maccabean section, ב. The first nine couplets (which may be grouped in three sections; cf. Haupt, *Purim*, p. 47, l. 24 and the Maccabean psalm in the Book of Jonah, AJSL 23<sup>256</sup>) were composed after the destruction of Nineveh in 606; the final couplet, on the other hand, is a Maccabean appendix, just as the last four lines of א.

Section 7 consists of 3 2 3 + 2 4-14; א of 3 8-19; ב of 3 1 and 4-7 + 1 11-2 3; ג of 1 1-10. Consequently 3 1 + 4-7 must be inserted before 1 11-2 3, and 2 4-14, preceded by 3 2 3, should stand after c. 3. Section 7 (2 4-14) has, it may be supposed, been inserted after ב, because it is in the same meter (3 + 2) while א appears at the end of the book, because it has a different meter (2 + 2). The reason why the first line of ב (3 1) has been inserted after 2 14<sup>b</sup> has been indicated on p. 29, in the note on ב, ρ; the insertion of the first three משלים of 7 between the first and the second משל of ב (3 1 4) has been explained above, on p. 23. Cf. my restoration of the Hebrew text of Canticles in AJSL 19<sup>22-32</sup> and my arrangement of Ecclesiastes in Haupt, *Koheleth oder Weltschmerz in der Bibel* (Leipzig, 1905). Cf. also the remarks on transpositions in ancient Arabic poems in Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber* (Hannover, 1864) p. vii; Ahlwardt, *Bemerkungen über die Ächtheit der alten Arabischen Gedichte* (Greifswald, 1872) pp. 18 and 84.

(1 1<sup>b</sup>) For the heading, חזון נחום האלקשי, see above, p. 18. The prefixed ספר is a gloss; cf. EB 3259.

(3 2) The singulars, שוט, אופן, סוס, מרכבה, פרש, חרב, חנית, פנר, קמץ, דפכך, מנן, פנר, חנית, חרב, פרש, מרכבה, סוס, אופן, שוט, are collective; cf. our *horse* = cavalry.

The participle דורר means *crying, neighing*, not *galloping*. Barth has pointed out that this stem is identical with Arab. *hádara*, to roar, which is used of the roaring of the sea, the braying of an ass, etc. *Hádara* means especially *cauquata fī gairi šiqšiqatin*, to roar without inflation of the *šiqšiqā*, i.e. the faucial bag (German *Brüllsack*) of a male camel which he inflates and projects out of his throat at the season of rut, when he sees a female camel. Arab. *hadra* means (like שאון; cf. ותשא, 1 s) *crash*; Arab. *hadir* = roaring of the waves (cf. שאון ימים, Ps. 65 s). *Hadir*, cooing of doves, stands for *hadil*. For the transposition in דורר = *hádara* of. AJSL 22<sup>260</sup>, n. 10. Our verb to *bray* was formerly used also with reference to the bull, deer, etc., as well as to man. On the other hand, Herodotus (3 84) uses φθέγγεσθαι with reference to a horse.

In the Song of Deborah (Jud. 5 22) the hemistichal pair,

אֲרָהֶלְמוּ עֲקֵבֵי סוּם      מִדְּהִיּוֹת דְּהִיּוֹת אֲבִירָיו

means: *Then clattered the hoofs of the horses      from the yells, the yells of his heroes*, i.e. owing to the (incessant frantic) yelling of the heroes (of

the enemies) urging on their steeds, the horses galloped so that their hoofs clattered. In Arabic, *rākaḏa* means not only to urge on a horse, to gallop, but also to flee; cf. the note on מטלה, 32. In Scotland, to thud means to move with velocity; הלמו = they thudded away. In German the קול עקבי סוס is called *Hufschlag*, i.e. *hoof-beat* (cf. Lat. *pulsus*, Greek *κατύπος*). Apart from Zagen for Schreien, Luther translates Jud. 5<sup>22</sup> correctly: *Da rasselten der Pferde Füße vor dem Zagen ihrer mächtigen Reiter*. The suffix in אביריו refers to the enemy; cf. גבוריהו and אדיריו, Nah. 2<sup>4</sup> 6. We must not read הלמו, nor need we join the prefixed מ of דררות 1° to סוס; contrast Ps. 68<sup>27</sup> (AJSL 23<sup>239</sup>). The first דררות is not a suspended *status constructus*, but *status absolutus*; for the repetition cf. v. 5:

הרים מלוי מִיְהוָה מפנייהוּ אֱלֹהֵי יִשְׂרָאֵל

and gloss θ in Ps. 68 (AJSL 23<sup>224</sup>). S renders Jud. 5<sup>22</sup>: עקבא and הדין נפל עקבא; Syriac נהמתא, roaring, is a correct translation of Heb. דררות; contrast ZDMG 56<sup>456</sup>. J renders freely: *ungulae equorum ceciderunt, fugientibus impetu, et per praeceptis ruentibus fortissimis hostium*; cf. ZDMG 56<sup>461</sup>. In this passage, *ceciderunt* does not mean they fell = they stumbled, but they came down with a crash; cf. *fulmina cadentia* and our the blows fell, also נפל in Gen. 24<sup>64</sup> 2 K 5<sup>21</sup>. They tumbled all over themselves trying to get away. In Arabic, *yāḡa'a*, to fall, means also 'to rush away' (*dāḥaba yaṇṭālaqa sarī'an*) = German *fortstürzen*. The comments on Jud. 5<sup>22</sup> in ZDMG 56<sup>453-465</sup> are unsatisfactory, and the restoration of this line, given on p. 184, is gratuitous.

Also in Jer. 8<sup>16</sup> צהלות אביריו denotes the yells of the horsemen, not the neighing of the horses. We must read:

מִקֵּץ נִשְׁמַע נַחֲרַת סוּסֵי  
מִצְהָלוֹת אַבְיָרָיו רַעֲשָׁה כְּלִי-דָאָרֶץ:

The prefixed מ before צהלות is not a nominal preformative, but the preposition מן, as in Jud. 5<sup>22</sup>. We must point מִצְהָלוֹת, plur. constr. of צִהָלָה; cf. Isaiah 110<sup>41</sup>. The noun מִצְהָלוֹת in the late passage Jer. 13<sup>27</sup> has a different meaning: it is explained by the following gloss וְזִמְתָּ וְנִחַךְ; cf. Syr. צִהוּלָא, lustful. The noun צִהָלָה represents a form *ṣahalat*, not *ṣuhālat*. The explanation of מִצְהָלוֹת in the prefixed gloss מקול is correct. J has גבורה for אביריו, J (*a voce hinnituum*) *pug-natorum ejus*; but S קלא דממלא דגבורה, while נחרת סוסיו is rendered: צִהָלָא דרכשה. Heb. נחרה, however, means *snorting*, not *neighing*; see my paper on the cuneiform name of the sperm-whale, AJSL 23<sup>238</sup>. In Arabic, *ṣāhala* is used of the cry of a horse (*ṣāhala 'l-fārasu idā ṣāḡaṭa*) but in German the term *wiehern* (i.e. to neigh, to whinny) is used also of a roaring laughter; cf. our horse-laugh (see Haupt, *Purim*, p. 13, l. 30). Roaring may be used with reference to a lion, a tempest, the sea, boisterous mirth; it may denote also an outcry of distress, etc.

In Arabic, *qārqa* (which denotes originally the sound of rushing water; cf. AJSJ 23<sup>246</sup>) means not only *to roar, to crow, to coo, to murmur*, but also *to guffaw*; and in modern Arabic it means *to complain, to grumble*. In Is. 12<sup>6</sup> 24<sup>14</sup> 54<sup>1</sup> Jer. 31<sup>7</sup> צהל appears as a synonym of רנן, *to shout for joy*; in Esth. 8<sup>15</sup> we read ויהי שושן צהלה ושמחה; but in Is. 10<sup>30</sup> צהל means *to utter shrill cries of distress*, just as we speak not only of *shrieks of laughter* but also of *shrieks of fright*.

Nor does אבירי in the Maccabean passage Jer. 47<sup>3</sup> refer to the horses. We must read: מִשְׁעֶטֶת פָּרִסוֹת אַבִּירֵי מָרְעַשׁ לִרְכָּבוֹ<sup>β</sup> לֵאדֹהֲנוּ אֲבוֹת אֱלִיכִנִּים מִרְפִּין דִּים; קול (α) The stem שַׁעַט corresponds to Arab. *šāʿaṭa*, a synonym of *dāqqa*, to pound (Heb. רָדַק) and *rādaxa*, to smash (which corresponds to Heb. רָצַח, to slay). For אבירי α has again, correctly, גִּבּוֹרֵי, *bellatorum ejus*. The ל in לִרְכָּבוֹ (cf. מַעֲרָה לִכְפִּירִים, Nah. 2<sup>12</sup>) is inserted for rhythmical reasons; just as כְּנָלִי בְּרֶשֶׁא is more rhythmical than מִרְעַשׁ לִרְכָּבוֹ (cf. Jer. 50<sup>11</sup>; see below. The phrase מִרְעַשׁ לִרְכָּבוֹ (= α) which Cornill considers to be a gloss, is far more poetic than הִמְנוֹן גִּלְגָּלֵי, which Cornill relegates to the margin. For the intransitive Hiphil לֵאדֹהֲנוּ (אֲחַפְּנִי α) cf. the last hemistich of Nah. 2<sup>9</sup>: וְאִין מַפְנֶה, also *Kings* 217<sup>2</sup>; AJSJ 22<sup>204</sup>, l. 4. For the second line of Jer. 47<sup>3</sup> cf. ll. 112, 113 of the cuneiform account of the Deluge, mistranslated by Jensen, KB 6<sup>236</sup>, l. 113; see KAT<sup>2</sup> (1883) 62<sup>27</sup> 73<sup>10</sup>.

In Jer. 50<sup>11</sup>, on the other hand,

כִּרְחֹשְׁמָחוּ כִּי תַעֲלוּ שָׁסִי נַחֲלָתִי  
כִּרְחֹשְׁשׁוֹ כְּנָלִי בְּרֶשֶׁא וְתַצְהֲלוּ כְּאַבִּירִים

the noun אַבִּירִים means *bulls*; we must render: *though ye bellow like bulls* (so AV). For the concessive כִּי see the note on כִּי־בִקְקֹם, Nah. 2<sup>3</sup>. Θ ἔσκαπτᾶτε ὡς βοῖδια ἐν βοράνῃ, καὶ ἐκαπατίξετε (this is wrong) ὡς ταῦροι, Ἰ sicut vituli super herbam et mugistis sicut tauri, & תִּרְצִיזֶן אֵךְ עֲנֵלָא וְתִרְקִדֶן, כְּעֲנָלִי רְבָקָא וְתַמְוִלֹּן כְּנִיפְרֵיא, אֵךְ דְּכִרָא דְּעֵנָא.

There is no evidence that אַבִּירִים ever refers to horses, nor does דָּרָר mean *to gallop*.

The clause פָּרַשׁ מַעֲלָה forms the last hemistich of v. 2; the סוּף פָּסוּק after וּמִרְכָּבָהּ מִרְקָדָה must be transposed. The collective פָּרַשׁ means here *horsemen*, not *horses*; cf. the second hemistich of gloss β: וְהַפְּרָשִׁים הִרְעֵלוּ = Θ καὶ οἱ ἵπποις θορυβήσονται.

After מַעֲלָה we may supply (but not insert) אֲתִי־סוּב, cf. the intransitive Hiphil מַפְנֶה in 2<sup>9</sup>; מַעֲלָה means literally *he rears = he causes* (his horse) *to rear* by urging him on with whip and spur. *Spur* (Assyr. *ziqtu*) is no anachronism; see l. 54 of the sixth tablet of the Babylonian Nimrod Epic (KB 6<sup>171</sup>; cf. p. 450 and HW 262<sup>b</sup>). The Median horsemen may have spurred (or goaded) their horses with the points of their swords, etc., or with their feet; cf. Arab. *rākada* = *dāfūʿa*: *rākada*



'l-fārāsa bi-rijlāihī *ūdā* 'stahāttahu lil-'ādūi; — *hatta* = *ḥadda*). Heb. מַעֲלָה has here about the same meaning as Arab. *mutarāqid*. Cf. also Arab. *uākara* which means *to move with springs or bounds, to rear, to race, etc.*

(2<sup>4b</sup>) The first three משלים of 7 have been displaced in the Received Text by gloss β. The first משל of β (2<sup>4b</sup>) is a variant (cf. *Kings* 213<sup>48</sup>) to the second משל of 3<sup>2</sup>, and the two משלים of the following verse (2<sup>5</sup>) represent an explanatory gloss to this variant: 2<sup>5a</sup> explains the second hemistich of 2<sup>4b</sup>; (ה'פִּרְשִׁים הֶרְעֵלוּ) and 2<sup>5b</sup> gives an explanation of the first hemistich of 2<sup>4b</sup>; it is therefore better to transpose the two משלים of 2<sup>5</sup> (cf. the transposition of the two משלים of 3<sup>15</sup>; also 3<sup>16</sup> 17 and 1<sup>3</sup> 9). The glossator understood הַפִּרְשִׁים to mean *horses* (of the chariots) not *horsemen*.

Instead of באש we must, with W, read כאש (cf. *Kings* 182<sup>25</sup> and *Esth.* 1<sup>18</sup> 3<sup>4</sup>) and לַפֶּדֶת (cf. the Homeric *λαμπετόων*, *Il.* 1<sup>104</sup>; *Od.* 4<sup>662</sup>) instead of פִּלְדֶּת; cf. 1 Makk. 6<sup>39</sup>: *κατηύγαγεν ὡς λαμπάδες πυρός*. The verb לַפֶּדֶת is denominative, derived from לָפַד, *torch*, and this may be a transposition of *dappil* = *dappir*, a byform of Assyr. *dipāru*, *torch*. The collective הַרְכָב may be construed as a feminine in spite of *Ex.* 14<sup>7</sup>; cf. מִרְאִידֵן in v. 5<sup>b</sup>, which must not be (with W) changed into מִרְאִידֵם. The corresponding Arabic word *rakb*, a troop of horsemen, cavalcade, etc., may be construed either as masculine or feminine; cf. Wright-de Goeje, 2<sup>181</sup> A; 1<sup>293</sup> B (§ 148, rem.).

The clause בָּיּוֹם הַכִּנִּי between the two hemistichs of 2<sup>4b</sup> is a misplaced gloss to v. 3<sup>a</sup>, just as יִזְכֹּר, at the beginning of v. 6, is a misplaced gloss to יִזְרַע in 1<sup>14</sup>, and יִבְשְׁלוּ בְּהַלְיֻכּוֹתָם (v. 6) a misplaced gloss to הֶרְעֵלוּ in the present משל. The fact that the gloss יִבְשְׁלוּ בְּנִיחָם, which gives another explanation of הֶרְעֵלוּ, appears in the Received Text at the end of 3<sup>a</sup>, shows that 3<sup>a</sup> must have originally stood near 2<sup>4</sup>, just as the two glosses וְאֵף סוֹרְרִים לִשְׁכֵּן יְהוָה אֱלֹהִים (Ps. 68<sup>19</sup>) and אֵף סוֹרְרִים שְׁכֵנֵי צְהִיָּה (Ps. 68<sup>7</sup>) show that Ps. 68<sup>7</sup> stood originally near Ps. 68<sup>19</sup>; see *AJSL* 23<sup>223</sup>; cf. also my remarks on the gloss מִעֵן נָגִים in *Cant.* 4<sup>15</sup> (*AJSL* 18<sup>287</sup>, n. 35 on No. 8) and Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 27, l. 9.

For בָּרָשִׁים read, with W, פָּרָשִׁים; cf. שֶׁה for הֵה, 1 S 17<sup>34</sup>; בָּרוֹל for פָּרוֹל; contrast פָּקָה for גָּקָה in 3<sup>19</sup>. The rendering of Θ, καὶ οἱ ἱππεῖς θορυβήσονται, is correct, although *θορυβήσονται* is somewhat vague; this verb means especially *to be confused, mixed up, to be in a confused mass or jumble*; *θόρυβος* = רֵמוֹן, מְרוֹמָה; cf. *ad* v. 9<sup>a</sup>. The passive הֶרְעֵלוּ means *they are frenzied*, i.e. *they run amuck*, rushing to the attack in a state of frenzy, charging furiously with desperate resolution, at breakneck speed. Their chargers *run like mad* (cf. הֶרְעֵלוּ הַרְכָב in v. 5 and בשָׁנְעוּן יִרְגֵּן, 2 K 9<sup>20</sup>) as though they had the (blind) *staggers*, German *Koller*; cf. תִּרְעָלָה. In Arabic the verb *ra'ila* means *to be stupid, doltish*, and the Pual of its synonym (*ḥānuqa*, *to be stupid, dull*): *ḥūmmiqa* means especially *to be stupefied by wine, to drink wine* (*šāriba*

ʾi-xámra). Cf. also Greek (πρόσω) μάμαι (which is connected with μαμάω and μαίνωμαι, also μανία and μένος) especially μεμαώς, also μενεαίνω. In the two misplaced tertiary glosses יבשלו בהלכותם (26) and יבשלו בנחתם (33) this *furious precipitation* was misinterpreted to mean *stumbling in their course or over the corpses*. The Kēthiv הלכותם must not be read הלכותם, but the ך should be transposed as in יורע for יורע, 17 and in ולהב for ללהב, 33; we must read the plural הלכותם, not the singular הלכתם, as pointed in the Qērē. Nor is the Qērē of יבשלו in the second gloss correct; we must not read יבשלו, but יבשלו, as in the first gloss. For the *scriptio defectiva* of the i in הלכותם cf. Kings 84 32.

(5<sup>b</sup>) The verb ירוצצו is not frequentative, but intensive; it does not mean *they move hither and thither*, in a zigzag manner, but *they run fast*, quick as a flash, swift as lightning; cf. our *they run* 'like blazes' and modern Arab. rámaḥ, to run = lámah, lámā.

(5<sup>a</sup>) For יהורלל read the singular, יהורלל; cf. Kings 170, n.\*; 296 38. The plural is conformed to ישתקשקן in the second hemistich. For the singular in the first hemistich and the plural in the second cf. Ges.-Kautzsch, § 145, g. This *raging* of the chariots (German *dahinrasen*) means *driving furiously*, נרג בשנען; cf. the remarks on הרעלו.

Just as יתחלחל, Esth. 44 is connected with חיל, so ישתקשקן must be combined with שוק, leg; it means *they move their legs*, i.e. *they speed*; cf. Ps. 147 10: לא בנבורת הסוס לא־בשוקי האיש יוצא

Cf. our phrase *he had the legs of him*, i.e. *he was quicker*. In certain parts of England to *leg* means to *run nimbly*. Assy. *puridu*, swift messenger, originally *runner*, which has passed into Arabic as *barid*, courier, is identical with *puridu*, leg; see KB 6 508 (*mē puridi* = מירידים). Both Heb. פר, mule and German Pferd, horse (cf. *palfrey*) are derived from the same stem, and פר, פרש, שפר, etc. go back to the same root, פר, to *flee, fly, speed*.

(33) The first two words of v. 3 belong to v. 2; see above, p. 39.

In ולהב the ך must be transposed as in יורע, 17, also ברק should be pointed as פועל; the omission of the ך may be due to haplography; cf. the note on לעבור, 21. Both ללהב and ברק are denominative participles like לפרת in 24<sup>b</sup>. Cf. also the note on 211 and ותפיצם, Ps. 144 6. The verb *barâqu* is used also in Assyrian, and *lâhîba*, to flare, is used in Arabic (*lâhîbatî 'n-nâru*).

Although הרב is fem. (cf. 315) the preceding verbal predicate may be masc. Nor is the masculine form preferred for rhythmical reasons: ללהב would be dissyllabic: *lokevth-xérv*; cf. the anapestic beginning in צפה־דרך (*cappe-dérkh*) 22; אכלה־אש (*âkhla-êš*) 313; ונינה (*uñ-Ninué*) 29<sup>a</sup>; ואמהותיה (*uamhothêha*; cf. the note on מאר, 22 and Nöldeke, *Syr. Gr.* 2, § 33, A) 28; בורכקה (*bozzu-késf*) 210.

Both the prefixed חלל and the affixed לניה ואין קצה are explanatory glosses to פנר; וכבר פנר; for רב we had better point רב. In פנר פנר the first word is not a substantive in the construct state, but a participle

with recessive accent; cf. Ges.-Kautzsch, § 29, f. We find the same form in Is. 30<sup>27</sup>, where we must read:

הנה יִיהוּדִיָּבָא מִמְרָק בַּעֲרָאֻפוֹ וּכְבֹד מִשָּׂאָה  
שִׁפְתָיו \* מָלְאוּ זֶמַם וּלְשׁוֹנוֹ כָּאֵשׁ אֵכֶלֶת:

For מִשָּׂאָה we must point מִשָּׂאָה, *His crash*, i.e. *His thunder-peals*, from a noun מִשָּׂאָה; see the note on יִתְשָׂא, 15. Similarly the Masorites have mispointed the plural of מִשְׂוֹאָה (מִשְׂוֹאוֹת) Ps. 73<sup>18</sup> 74<sup>3</sup>: מִשְׂוֹאוֹת, as though it were a derivative of נִשָּׂא. The prefixed שֵׁם, *name*, before יִוְהָ is a gloss. In 2 K 23<sup>12</sup> the form מִשָּׂאָהִים (which may have been pronounced מִשָּׂיָהִים or even מִשָּׂם; cf. מִשָּׂם = בָּהֶם, etc.) appears as מִשָּׂם. The form מִשָּׂה must be derived from רִצָּץ, and מִשָּׂה(ה) means *their crash*, i.e. *ruin, debris*; cf. Kings 295<sup>23</sup>; also 272<sup>19</sup>, where I have stated that קִנָּה רִצָּץ does not mean a *broken reed*, but a *split reed*. This is not *ein aufgeschlitztes Rohr* (Ges.-Buhl<sup>14</sup>, s.v. רִצָּץ) but *ein zerfasertes Rohr* (frayed, raveled at the ends).

The participle כְּבֹד in the present passage means *numerous*; cf. German *die schwere Menge* and the Hithpael in הִתְכַּבְּדִי, v. 15; also כְּבֹד, Num. 20<sup>20</sup> 1 K 3<sup>9</sup>; טֹרַב כְּבֹד, Ex. 8<sup>20</sup>, etc. For כְּבֹד instead of כְּבֹד cf. רִבֵּץ, שִׁמֵּץ, שָׂמָץ, etc.

The last two words of this verse, יִכְשְׁלוּ בְנוֹתָם, are a gloss to הרעלו, 2<sup>4</sup>; see above, p. 41.

(2<sup>4</sup>) The suffix in גְּבוּרָתוֹ (i.e. *scriptio defectiva* for גְּבוּרָתוֹ) † and אֲדִירָיו (v. 6) does not refer to מִשָּׂה (i.e. Judas Maccabæus) in v. 2 (so W) but to the enemy besieging Nineveh; cf. Jer. 4<sup>13</sup> 8<sup>16</sup>.

Both מִאֲדָם, *reddened*, and מִתְלַעִים, *crimsoned*, mean *bespattered with blood*, נִנְאָלִים בַּדָּם, Lam. 4<sup>14</sup> Is. 59<sup>8</sup>. ὁ ἐξ ἀνθρώπων read מִאֲדָם, and for מִתְלַעִים, apparently, מִתְלַעִים (cf. Arab. *lā'iba bis-saifi uat-tursi* ‡) combining מִתְלַעִים with כָּאֵשׁ (*ἐμπαιζοντας ἐν πυρὶ*). For מִאֲדָם cf. my restoration of the Song of Vengeance in Is. 63<sup>1-6</sup> (JHUC, No. 163, p. 49<sup>a</sup>). The denominative participle מִתְלַעִים does not mean *clad in scarlet*, but *crimsoned*, scil. *with blood*. The term *crimson* is a doublet of *carmine*, and both are derived from *kermes*, *alkermes* (Arab. *al-qirmiz*). This red dyestuff consists of the dried bodies of the females of the *Coccus ilicis* (Heb. תּוֹלַע שֵׁנִי) etc. Heb. מִתְלַעִים corresponds to the Shakespearean *purpled*:

Our lusty English, all with purpled hands,  
Dyed in the dying slaughter of their foes.

\* In cases like שִׁפְתָיו מָלְאוּ there is an unaccented syllable between the two beats: שִׁפְתָיו was pronounced *sfathā(h)ũ*; cf. אֲבִירָיו = אֲבִי, etc. In some cases we must substitute the poetic form מִשָּׂה for מִשָּׂה.

† Cf. לְבָבָהִם, Nah. 2<sup>8</sup> and יִלְרַעְתִּי = *καὶ τοὺς πλεῖστον αὐτοῦ*, 1 S 30<sup>26</sup>. In Assyrian, *sarrêšu*, his kings, etc., is the usual form; see Kings 270, n. \*.

‡ Arab. *turs*, shield, is a transposition of *sutr* = *sátar*; *tatárrasa* = *tasáttara*.

There has been a sanguinary battle: everything is bespattered with blood, not only the shields of the warriors attacking Nineveh, but also their faces, hands, etc. They have received numerous wounds, but, undaunted, their nobles rush to the wall of Nineveh, shielded by the large pavises or mantelets (מכך). At the beginning of v. 6 we may supply (but not insert) the adversative וְיָנִים, *yet*; cf. נִיָּם תֹּאכְלֶךָ אֵשׁ, 3 15<sup>a</sup>.

(11) A misplaced (incorrect) gloss to מְחִלָּעִים is found at the end of v. 11: וּפְנֵי כָלֶם קִבְצוּ פֶּאֶרִיר, lit. the faces of all of them have gathered (i.e. acquired\*) glow, i.e. all their faces are suffused with color, they are flushed (from excitement, eagerness, and exertion). The noun פֶּאֶרִיר, *glow*, is connected with פֶּרִיר, *pot*, lit. *boiler*. The stem is פִּיר; the א in פֶּאֶרִיר must be explained according to Ges.-Kautzsch, § 72, p. The form פֶּאֶרִיר (*pârûr*) has two long vowels; it is a form like נִאֲפִיפִים and נִעְצִיזִים, but from a stem עִי. In Arabic the verb *fâra*, *iafûru* means to boil; cf. *fâra* 'l-*qidaru*, the pot boils. Arab. *faḡr*, boiling, means also a *flush of passion, excitement, precipitation*, etc. In certain parts of England *flush* denotes the *hot stage of a fever*; cf. Syr. אֲשֶׁתָּא, fever = Assyr. *išātu*, fire. In Assyrian we have *pûru*, urn; cf. Haupt, *Purim*, p. 20, l. 22, and the paper on Nicanor's Day in ZDMG 61 276. The noun פֶּאֶרִיר means *boiler*, then *heater, glowing hotness, glow, flush, vivid redness*; and the phrase וּפְנֵי כָלֶם קִבְצוּ פֶּאֶרִיר means: *all their faces blazed vivid, burning crimson*.

(6) The first word of v. 6, יִזְכֹּר, is a misplaced (corrective) gloss to יִירֶע, 1 4; see above, p. 26.

The suffix in אֲדִירָיו refers to the enemy; the suffix in הוֹמְתָהּ, to the besieged city, i.e. Nineveh.

The clause יִבְשְׁלוּ בְּהִלְכֹתָם is a misplaced (incorrect) gloss to יִדְרְעֻלוּ in v. 4<sup>b</sup>; see above, p. 41.

Heb. מִכֶּךָ means here *pavise, mantelet*; cf. above, p. 13 and the cuts in BA 3 175.

(9<sup>b</sup>) Between vv. 6 and 7 we must insert the second מִשָּׁל of v. 9, while v. 9<sup>a</sup> must be inserted between vv. 7 and 8. The clause at the beginning of v. 9<sup>b</sup>, וְהִמָּה נָסִים, is a gloss. The first word of this gloss has displaced the verbal predicate of מִמֵּיָה at the end of v. 9<sup>a</sup>; cf. the note on מִלֵּא in 1 u. The original text of this hemistich was מִמֵּיָה דִּיִּמָּה which appears in the Received Text as מִמֵּיָה דִּיִּמָּה. The א in מִמֵּיָה דִּיִּמָּה must be canceled, and the two consonants וּי should be transposed; cf. יִירֶע for יִירֶע, 1 7; יִירֶב for יִירֶב, 3 a.

The imperatives עֲמְרוּ עֲמְרוּ are addressed by the Ninevite captains to their soldiers.

At the end of the first hemistich we must insert יִצְעִיקוּ, *they* (the Ninevite captains) *yell*. This verb has dropped out here just as יִצְעִיקוּ at the end of 1 7 or תִּנְתֵּן (or תִּנְתֵּן) in Ps. 68 24 (AJSL 23 222, n. 36).

\* Cf. Lat. *iram colligere, sitim ab aestu colligere*, etc.



For גִּלְתָּהּ, *she was stripped* read הִגְלָתָהּ, *she was led into captivity*; the omission of the prefix ה is due to haplography: הִצְהִיגְלָתָהּ became הִצְהִיגְלָתָהּ; afterwards the final ה of הִצְהִיגְלָתָהּ was corrupted to ב; cf. the omission of the two ה's in ים חיל for הים חיל, 38.

For הִעֲלָתָהּ read הִעֲלָתָהּ; cf. אֶהְלִים for אֶהְלִים, etc. In Assyrian the causative *ušeli* (to bring up) often means *to remove, carry off*; see HW 62<sup>b</sup>; cf. Ps. 102<sup>25</sup>: אֶל־תִּעֲלֵנִי בַחֲצֵי יָמִי, and our *to bring up a prize* (German *eine Prise aufbringen* = *ein Schiff erbeuten*) = *to capture a ship*; also *to raise* = *to remove*; *to lift* = *to take away*; Greek ἀναίρειν, Lat. *praedam tollere*, French *enlever une fille* (Heb. נָשָׂא, Jud. 21<sup>23</sup>; cf. 1 S 17<sup>34</sup>, etc.). Ruben's emendation הִעֲלָתָהּ = Assyrian *etillitu* (which was endorsed by Cheyne, JBL 15<sup>198</sup>) is just as gratuitous as his reading מְנַרְדִּיךְ for מְנַרְדִּיךְ, 317<sup>a</sup>. The conjectures proposed by Ruben, PSBA 20<sup>173-185</sup> are singularly infelicitous. Not one of the Assyrian and Arabic words which he finds in Nahum (*e.g.* עֵנָה, to sound, יָד, infantry, סֶךְ, canal-bed, נָלַת, to be frightened, עֲתִלָּה, lady) occur in the Book. His metrical reconstruction of the text is impossible.

For the three synonyms, הִגְלָתָהּ הִעֲלָתָהּ, cf. the first hemistich of v. 11. In Jud. 5<sup>27</sup>, on the other hand, the accumulation of synonyms is due to scribal expansion, and the entire verse is a gloss; cf. ZDMG 56<sup>715-719</sup> and above, p. 38. We must read:

בֵּין רַגְלֶיהָ<sup>a</sup> שָׁכַב<sup>b</sup>      בְּאֶשֶׁר כָּרַע שְׂמִינֶפֶל<sup>c</sup>

(γ) שָׁרֹד

(β) בֵּין רַגְלֶיהָ כָּרַע נָפֶל

(α) כָּרַע נָפֶל

The second hemistich of v. 8 has dropped out, just as in Cant. 8<sup>12</sup>, etc.; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 47, l. 3. Similarly we must supply in Ps. 110<sup>4</sup> after וְיָהָם וְיָלָא (יהודה) the hemistich כְּמִאֵךְ נִשְׁבַּע (יהודה) the hemistich כְּמִאֵךְ נִשְׁבַּע; cf. also the restoration of the last hemistich of couplet iv of Ps. 45 in Haupt, *Ecclesiastes* (Baltimore, 1905) p. 37. After הִצָּאָהּ הִגְלָתָהּ we must insert הִגְלָתָהּ הִעֲלָתָהּ; cf. Ps. 45<sup>10</sup> Neh. 2<sup>6</sup>. Xenophon (*Anab.* iii, 4<sup>11</sup>) says of the ταίχος (= Assyrian *dûru*, wall, castle, fortress) near Mespila, *i.e.* the Acropolis of Nineveh (see above, p. 8): ἐνταῦθα λέγεται Μήδεια γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοῦ. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βιά. Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας καὶ οὕτως ἔαλω. We must, of course, substitute *Assyrians* for *Medians*, and *Medians* for *Persians*; cf. *Daniel*, 29<sup>15</sup>.

Heb. שָׁגַל is identical with שָׁגַר, *dam* (Ex. 13<sup>12</sup> Deut. 7<sup>13</sup> 28<sup>4</sup> 18<sup>61</sup>) and Assyrian *šigrêti* (for *šigrâti*) ladies of the palace; see *Ezra-Neh.* 67<sup>12</sup>. For the interchange of ל and ר cf. Arab *hadil*, cooing = *hadir*; see above, note on דִּרְרָה, 32; cf. also שְׁרָשִׁית, chains = Arab. *silasila*, pl. *salâsil*; Aram. חֲרִצָּא, loin (Arab. *xâcira*, pl. *xayâcîr*) = Heb. חֲרִצִּים (Assyrian *xinçâ*) and Heb. אֶלְמָנָה, widow = Arab. *ârmala*; also Aram. מְרִנִּיתָא (or מְרִנִּיתָא) = Lat. *margarita*, Greek *μαργαρίτης*. See p. 26, above.

For שָׁנָה, *female parent* = שָׁנָה, *queen* cf. *dam* (female parent) = *dame* (lady; in French also *queen* in chess) and *sire* (male parent) = *Sire* (O King). Just as Assy. *šigrêti*, ladies of the palace, appears in Hebrew as שָׁנָה, female parent of a beast, so the daughters of the Kings of France were formerly known as *les dames de France*, while in English *dams* means female parents of beasts. The ל in שָׁנָה instead of ר is due to a popular adaptation, connecting this word with the obscene Heb. verb שָׁנָה; cf. the Talmudic שָׁנָה, concubines, Sanh. 95<sup>b</sup>.

The verb שָׁנָה means originally (like Arab. *sájala* = *çábba*) to pour out; Arab. *mā'u dākarin*, water of a male, denotes *semen virile*. The stem שָׁנָה may be a Šaphel (see above, p. 24) of גָּל, well (Assyr. *gillu*) while שָׁנָה, female parent, may be a Šaphel of נִיר, young; cf. וְרִתּוֹ, v. 13. The construct state of שָׁנָה is שָׁנָה, just as the construct of לָבָב is לָבָב; the form שָׁנָה, Ex. 13<sup>12</sup> stands for שָׁנָה, i.e. the syncopated byform *šigru* for *šigaru*, just as we have in Assyrian: *zikru* = *zikaru*, male, and *šikru* = *šikaru* = שָׁנָה (a Šaphel of כָּר; see AJSL 23 248). For *zikru* = *zikaru*, etc. (cf. Heb. לָב, *libb* = לָבָב, *libab*) see AJSL 3 108, l. 6; and for the forms of the construct state, AJSL 1 228, n. 1.

For וְאִמּוֹתֶיהָ מְגִינּוֹת כְּקִלְיוֹנִים cf. Assy. *kima summâti idāmumâ ardâ'i* (see JAOS 22 8, n. 6 and HW 220<sup>b</sup>) and E. Littmann, *Neuarabische Volkspoesie* (Berlin, 1902) pp. 52 and 133, l. 96: *uábēi mīl il-ḥamām 'alēc illi uākif 'a-šājar inūh*, I will cry for thee like a dove which sits on a tree and moans. Heb. נִיר appears in Arabic as *nā'aja*, to bellow like an ox (syn. *xāra*). In Assyrian we have *nagāgu* (HW 446<sup>b</sup>). In Syriac, נִירָא is used of the *groaning* of camels, just as Arab. *hadir* denotes not only the *cooing* of a dove, but also the *braying* of an ass and the *roaring* of the sea, etc. (cf. the note on דָּרַר, 3 2, above, p. 37). Arab. *nauḥ* means *cooing* and also *lament*; Arab. *nisā' nauḥ* means *wailing women*, Heb. מְקִינִיּוֹת; cf. the translation of Ezekiel (in the Polychrome Bible) p. 163, l. 7. For the ה in נִירָא (= נִירָא, נִירָא) see JBL 19 66, l. 3; AJSL 22 250, below.

For the plural לָבָבָם (cf. גְּבוּרֵיהֶם for גְּבוּרָהֶם, 3 4) we must not substitute the singular, לָבָבָהּ; the form לָבָבִי is the regular constr. plur. of לָבָב; cf. עֵנָבִי = *'inabē*, grapes. Even if there were no byform לָבָב, the plural of לָב might be לָבָבִי; cf. עָמִי for עָמִי; Syr. עֻמְמָא, etc. (Nöldeke, *Syr. Gr.*<sup>2</sup>, § 93). For *heart* = *breast* cf. the German phrase *Hand aufs Herz*.

(10) The rhythm is improved by inserting ה before בָּהּ 2°. For the unaccented בָּהּ 1° cf. the note on דָּרַר, 1 5.

Before כָּבֵד we must insert וְשָׁלֹשׁ, and for כָּבֵד we had better read *kābūd*, just as we must substitute כָּבֵד for כָּבֵד in Ps. 16 9, etc. (cf. *Genesis* 107 60). For the erroneous insertion of the *mater lectionis* ו cf. *Kings* 301 16. Heb. וְשָׁלֹשׁ לָבָב would be in Assyrian: *šallata kabitta šullū* (see HW 663<sup>b</sup>).

The prefixed מ before כְּלִכְלִי (read *mikkōl-kli*) need not be omitted, as W suggests.

(11) The three terms **בוֹקָה** **ומבִּיקָה** **ומבִּלָּקָה** are generally supposed to be substantives; W: *Öde und Verödung und Verheerung*; A. R. S. Kennedy (in Hastings' *Dictionary of the Bible*, 3 475<sup>a</sup>): *a wild and weary waste*. **מבִּיקָה**, however, is clearly a fem. part. Pual, and we had better substitute participles (as in 3 3) for the first two terms, reading **בִּיקָה** **ומבִּיקָה**, i.e. part. Qal and Poal of **בִּיק**; cf. **בִּיקִּים בִּיקִּים**, 2 3. The two forms were originally written *defective* (**בִּיקָה** **ומבִּיקָה**) and the **ק** was haplographed. W cites Is. 24:1: **דָּהָה יִהְיֶה בֹּקֶק הָאָרֶץ וּבִלָּקָה**. On the other hand, we must point **לְמִנְצָה** for the *liturgy*, instead of **לְמִנְצָה**; see *AJSL* 23 225, n. 2; cf. also *Kings* 184 5.

The stem מַסַּס is connected with מָסַח; cf. Ps. 67: בְּרִמְעוּתִי עָרַשׁ אִמָּסָה; *I water my bed with tears*; see Ezekiel 64<sup>29</sup>. In Syriac, מְסִיחָא means *watery* (i.e. *running, tearful*) eyes; לְבָא מְסִיחָא, a *watery heart*, is a *cowardly heart*; אֲפִסִּיחָא means *to enervate*. Heb. לִבּוֹ נָמַס his *heart becomes watery* means *his courage fails*; he is discouraged, disheartened, dejected. In Arabic, *masās* means *impure, brackish water*, also *pure water*; cf. *Kings* 270<sup>31</sup>. In Ethiopic, *masāya*, *iḥsā* means *to liquefy, to dissolve*, and the quadriliteral *māsāna*, to *putrefy*, is derived from the same root (מוֹס = מַסַּס). Syr. שְׂרִידָא מְסִיחָא means a *putrid corpse*. For שְׂלִידָא = שְׂרִידָא see above, on זָרָה שְׂלִידָא, 14.

The last clause of v. 11, ופני כלם קבצו פאררר (cf. Joel 2 6) is a misplaced (erroneous) gloss to מתלעים, v. 4; see above, p. 43.

(12) The **הוא** after **משה** should be inserted after **אמר**; cf. **משהווא** Ps. 24<sup>10</sup>, etc. (Ges.-Kautzsch, § 136, c; Nöldeke, *Syr. Gr.*<sup>2</sup>, § 221) also **משה** **כרעד בלהווא** **עשה** 1<sup>פ</sup>.

Instead of מרעה read, with W, מערה.

For *מרעש לרכבו* cf. *מערה לפפירים*, Jer. 47 8, quoted above, p. 39.

At the beginning of the second line omit the relative pronoun; *cf.* 2, γ.

The addition of אֲרִיֶּה after הֵלֵךְ is superfluous; so, too, at the beginning of the following verse.

For לְבִיא read, with W (following G *πὺ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ*, *Ad quam ivit leo ut ingrederetur illuc*, S דָּאָז אַרְיָא לַמַּעַל לְחַמֵּן, לבוא. This mistake is due to לַלְבָאִיתִי at the end of the following line.

Before אָרײַך omit נײַר; this gloss is derived from גִּרְתִּי in the following line.

(13) For the omission of אריר before טרף see the notes on the preceding verse.

For כָּרִי read כָּרִי; cf. באַשׁ for כָּאֵשׁ, v. 4. In Esth. 1<sup>18</sup>, on the other hand, we must read וְכָרִי (cf. Job 39<sup>25</sup>) for וְכָרִי; the ו before קָצַף is the *Waw apodosis*: וְכָרִי בְיוֹן וְקָצַף means: *Whenever there is disrespect, there is wrath*; cf. the gloss in Eccl. 5<sup>6</sup>: כִּי־רָבִיב חֲלֻמֹּת וְהַבִּלִּים, *in many a dream there are vanities*. For וְ sufficiency see Proverbs 60<sup>51</sup>. In Arabic, *kufi'a*, sufficiency, means especially *food*.

(14) The last couplet is a Maccabean appendix, just as the last four lines of 1. It is, therefore, not necessary to substitute, with W, mascu-



line suffixes. In the Maccabean appendix to **ג** we must substitute feminine forms for the masculine suffixes; **מלך אשור** is a gloss; see above, p. 36. The feminine suffixes refer to the **עיר דמים**, i.e. the Seleucidan Kingdom, and this may be the reason why the beginning of **ב** has been inserted after the conclusion of **ד**; cf. above, p. 29.

For **הנני אלִיךְ** we must read again, as in the Maccabean passage 3 4, **הנני נפל עליך**.

For **רִבְצָדָה** read **רִבְצָדָה**, *thy lair* (= German *Lager*) i.e. *the camp of the Syrians*. For the burning of the Syrian camp **בעשן** cf. 1 Macc. 4 20. For the confusion of the suffixes cf. the note on **עליך** 1 14 instead of **עליי**. The readings **סבכבה**, *thy thicket* (Smend *apud* W) and **ארבבה**, *thy den* (PSBA 20 182; see above, *ad* העלחה, v. 8) are not good. **τὸ λαῖθον σου** read **רבבה**. In Arabic the lion is called *er-râbiḍ* or *er-rabbâḍ*; this would be in Hebrew: **רִבְצָדָה** and **רִבְצָדָה**. The corruption of **רבבה** to **רבבה** was influenced by **כאש פלדת הרכב** in v. 4. The scribe who wrote **רבבה** for **רבבה** probably understood **מראיתן כלפידים** (v. 5) to mean that the Ninevite chariots were burnt.

The following clause, **וכפיריך תאכל־הרב**, is a gloss (cf. Ps. 137 9; see OLZ 10 66).

Also **מארץ** after **הברתי** must be omitted.

The last clause of c. 2 is a gloss to the first verse of this chapter.

## INDEX

### TO CHAPTERS AND VERSES OF THE RECEIVED TEXT

With Corresponding Sections, Stanzas, and Glosses in the present edition.

1 1 <sup>a</sup> : <b>ג</b> , heading	2 1 : <b>ב</b> , iii	3 1 : <b>ב</b> , i
1 <sup>b</sup> : <b>ד</b> , heading	2 : ii	2-3 : <b>ד</b> , i. ii
2 <sup>a</sup> : <b>א</b> , i	3 : iii	4-7 : <b>ב</b> , i
2 <sup>b</sup> : vii	4 : <b>ד</b> , ii	8-11 : <b>ג</b> , i. ii, 1
3 <sup>a</sup> : vii	5 : <b>ב</b>	12-13 : ii, 6-7
3 <sup>b</sup> : i	6 : iii	14 : 2-3
4-8 : ii-vi	7 : iv	15 <sup>a</sup> : 5
9 <sup>a</sup> : vii	8 : v	15 <sup>b</sup> : 4
9 <sup>b</sup> c : vi	9 <sup>a</sup> : iv	16 <sup>a</sup> : <b>ז</b>
10 : viii	9 <sup>b</sup> : iii	16 <sup>b</sup> : <b>ח</b>
11 : <b>ב</b> , ii	10-14 : vi-x	17 : <b>ז</b>
12 : iii		17 <sup>b</sup> : <b>ח</b>
13 : <b>א</b>		18-19 : iii
14 : ii		

13 ix אֶמְרָה כִּי־נִרְתִּי וּמַחֲנֶק לְלִבָּאֲתִי  
וַיִּמְלֵא מֶרֶץ הָרִי וּמַעֲנֵתִי טֶרֶף:

14 x הִנְנִי נֹפֵל עֲלֶיךָ נִאֲמִידָהּ צִבְאוֹת  
וְהַבְעַרְתִּי בַעֲשָׁן רִבְבָּהּ אֲהַבְרַתִּי טֶרֶף:

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	1	1 <sup>b</sup>	(α)	ספר
והפִּרְשִׁים הָרַעְלוּ: י"ז ע"ע	2	4 <sup>b</sup>	(β)	כִּי־אֵשׁ לִפְרִית הָרֶכֶב
כְּבָרְקִים יְרוּצֻצוּ		5 <sup>b</sup>		מִרְאִיהֶן כְּלָפִידִים
יִשְׁתַּקְשְׁקֹון בְּרַחֲבֹת:		5 <sup>a</sup>		בְּחֻצוֹת יִתְהוֹלֵל הָרֶכֶב
2 11 (ε) וּפְנֵי קָלֶם קִבְּצוּ פֶּאֶרִיר	3	3	(γ)	וַיִּרִיב חֹלֶל (δ) וַאֲיִן־קֶצֶה לַגּוֹיָה
13 אֲרִיָּה (κ) גֹּר (ι) אֲרִיָּה (θ) אֲשֶׁר (η) 12	2	9 <sup>b</sup>	(ζ)	וְהִמָּה נִסִּים
מֶאֱרִץ (μ)	14		(λ)	וּכְפִירֶךָ תֹּאכַל־חֶרֶב

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8 8 (ξξ) יִפְשְׁלוּ בְּגִיחָם

2 6 (νν) יִפְשְׁלוּ בְּהִלִּיחָם

## ABBREVIATIONS

The abbreviations AJSL, BA, HW, JAOS, JHUC, OLZ, ZDMG are explained above, pp. 15-17, nn. 2, 1, 11, 14, 5, 4, respectively. — For AJP, ASKT, AV, EB, JBL, KAT, KB, OT, PSBA, SBOT, ZA, ZAT, ZK, ~~JA~~, ~~OT~~, ~~OT~~, ~~OT~~, ~~OT~~, see this JOURNAL (JBL) 19 55; cf. AJSL 18 207 23 252 and Haupt, *Purim* (Leipzig, 1906) p. 53. — M = Marti; N = Nowack; W = Wellhausen. — The names of Biblical Books printed in *italics* denote the Critical Notes on the Hebrew text in SBOT; the first number after the name refers to the page; the second, to the line; e.g. *Kings* 301 16 = Critical Notes on the Hebrew Text of the Books of Kings (SBOT) page 301, line 16.

15 <sup>a</sup> (o)	תאכלך כילק	(π) 12 כל	(ρ) 13 הנה
12 <sup>b</sup> (σ)	אם-יָנִיעוּ ונָפְלוּ עַל-פִּי אוֹכַל		
13 (τ)	לֹא־יָבִין <sup>88</sup> נִפְתָּחוּ שַׁעֲרֵי אֶרֶץ	(υ) 18 מֶלֶךְ אֲשׁוּר	
18 (φ)	עַל הַהָרִים	(χ) 19 כֹּל	(ψ) כִּי עַל מִי לֹא עֲבָרָה רַעְתָּן תִּמְדִּי
<hr/>			
(aa) 2 17 וְנִרְדִּי	(ββ) אֵיִם	(γγ) גֹּב	(δδ) 13 פְּתוּחַ

## ד

חֲזוֹן נְחוֹם הָאֱלֹקִשׁ<sup>a</sup> 1 1<sup>b</sup>

3 2 i A	קוֹל-שׁוֹט וקוֹל-רָעַשׁ אוֹפֵן	וְסוֹם דָּהָר
	וּמִרְכָּבָה מִרְקָדָה	פָּרַשׁ מַעֲלָה <sup>89</sup> :
3 ii	לֹהֶ'בִּחְרָב ו'בִּרְק חֲנִית	וְכֹבֵד פָּגֶר <sup>90</sup>
2 4 <sup>a</sup>	מִגֵּן גְּבוּרָהוּ מֵאֲדָם	אֲנִשִּׁיחִיל מִתְּלַעִים <sup>91</sup> ]:
6 iii	אֲדִירָיו יִמְהָרוּ חוֹמָתָה	וְהָכֵן הַסֶּבֶךְ:
9 <sup>b</sup>	עֲמָדוֹ עֲמָדוֹ יוֹעִיקוֹ <sup>92</sup>	וְאֵין מַפְנָה:
7 iv B	שַׁעֲרֵי הַנְּהָרוֹת נִפְתָּחוּ	וְהַהִיכָר נִמּוּג:
9 <sup>a</sup>	וַיִּנְיָה כְּבָרְכַת מִים	מִיָּמֶיהָ יְהוּמָה <sup>93</sup> :
8 v	וְהִצָּאָה הַגִּלְתָּה הַעֲלָתָה	שֹׁל הַמֶּלֶךְ
	וְאִמְהָתֶיהָ מִנְּהָנוֹת בְּקוֹל־יוֹנִים	מִתַּפְּפַת עַל־לִבָּבָהּ:
10 vi	בְּזִרְכָּסָף ו'בְּזוֹ זָהָב	אֵין־קָצָה לַתְּכִינָה
	וְשָׁלוֹ שְׁלָל בְּכִד	מִכֹּל־כֵּלִי חֲמָדָה:
11 vii C	בְּקִזְקָה וּמִבּוֹקָקָה וּמִבְּלָקָה	וְלֵב נִמֵּם
	וּפָק בְּרָפִים וְחִלְחָלָה	בְּכֹל מִתְּנִים <sup>94</sup> ]:
12 viii	אִי־הוּא מַעֲזוֹן אֲרִיּוֹת	וּמַעֲרָה <sup>95</sup> לְכַפִּירִים
	יְהִלֵּךְ <sup>96</sup> לְבִיא־שָׁם אֲרִיָּה	וְאֵין מַחְרִיד:

## ג

## משא נינוה

1 1<sup>a</sup>

הישבה בי־אִרִים <sup>8</sup>	הִתִּישְׁבִי מִנָּא <sup>a</sup>	3 8 i A
מִים חוֹמָתָה:	יִחִלָּה הַיָּם	
וְלוֹבִים <sup>c</sup> בְּעִזְרָתָה:	כּוֹשׁ עֲצֻמָּה <sup>e</sup>	9
הִלְכָה בְּשָׁבִי	גִּם־הִיא לִגְלָה	10
בְּרָאשׁ חוֹצוֹת	יִעֲלֶלְיָהּ רָשָׁשׁוּ	
יָדוּ גּוֹרֵל	וְעַל־נִכְבְּדִיָּהּ	
רָתַקְנוּ בְּזָקִים:	וְכָל גְּדוּלְיָהּ	
תְּהִי נַעֲלָמָה:	גִּם־אֶת־תִּשְׁכָּרִי	11 ii B
שָׁאֲבִי לָךְ	מִי מִצּוֹר	14
הַחֲזִיקִי מִלְּבָן <sup>g</sup>	בְּאִי בְּשִׁיטָּה <sup>h</sup>	
הַתְּכַבְּדִי יִכְאֲרָה <sup>i</sup>	הַתְּרַב־בִּי כִילָק <sup>j</sup>	15 <sup>b</sup>
תִּכְרִיתָךְ חֲרָבָה <sup>k</sup>	וְגִם־תֹּאכַלְךָ אֵשׁ <sup>l</sup>	15 <sup>a</sup>
[עֲמִדָּה] בְּפוֹרִים <sup>m</sup> :	מִבְּצֻרֶיךָ תֵּאֲנִים	12
בְּקִרְבָּךְ <sup>n</sup> :	אֲכַלְהָ־אֵשׁ בְּרִיחֶיךָ <sup>o</sup>	13
יִשְׁׁנּוּ אֲדִירֶיךָ <sup>p</sup>	נִמּוּ רַעֲיֶיךָ <sup>q</sup>	18 iii C
וְאֵין מִקְבֶּץ:	נִפְצְצוּ עֲמִידָה <sup>r</sup>	
נַחֲלָה מִפְתֵּיךָ <sup>s</sup>	אֵין־גִּיָּה לִשְׁכַרְךָ <sup>t</sup>	19
תִּקְעוּ־רַבָּה עַל־יָדֶיךָ <sup>u</sup>	שְׁמַעִי שְׁמַעִיךָ <sup>x</sup>	

9 ומצרים ואין קצצה (δ)	אשר (γ)	מים סביב-לה (β)	3 אמוון (α)
כל (θ)	גם (η)	היו (ζ)	9 פוט (ε)
14 ורמסי בחמר (κ)		מעוז מאויב	11 גִּם־אֶת־תִּבְקָשִׁי
16 <sup>b</sup> ילק פשט ויעף (μ)			14 חֲזִיקִי מִבְּצֻרֶיךָ
		בִּקְרֵי הַחַיִּים	17 <sup>b</sup> הַחַיִּים בְּגִדְרוֹת
		ולא-גודע מקומ'ם <sup>88</sup>	שִׁמְשׁ זֶרְחָה
		מכוכבי השמים	16 <sup>a</sup> הַרְבִּית רַב־לֵךְ
		וטפסר'ך כל'גובי	17 <sup>a</sup> מִנְזֻרֶיךָ כֹּאֲרָה

## ב

3	1	i	הוֹי־עִיר דָּמִים כָּלָה	כחש־פֶּרֶק מִלָּאָה <sup>א</sup> :
4			מֶלֶךְ זִנּוּנִי זֹנָה	<sup>ב</sup> בעֲלַת כִּשְׁפִים י
			הִנְנִי נָפַל עֲלֶיךָ	נֹאמ־יְהוָה צִבְאוֹת <sup>ג</sup> :
5			וְנִלְתִּי שׁוֹלֶיךָ עַל־פְּנֶיךָ	וְהִרְאִיתִי <sup>ד</sup> מַעְרָךְ <sup>ה</sup> :
6			וְהִשְׁלַכְתִּי עֲלֶיךָ שְׁקָצִים <sup>ו</sup>	וְשִׁמְתִּיךָ כְּרָאִי <sup>ז</sup> :
7			וְאָמַר שְׂדֵדָה נִינוּה	וְכִי יִנְד־לָהּ <sup>ח</sup> :
1	11	ii	הֲלֹא מִמֶּךָ יֵצֵא	{יֵעֵץ בִּלְעֵל}
			חָשַׁב עַל־יְהוָה רָעָה <sup>ט</sup>	וַיֵּצֵה עָלָיו <sup>י</sup> :
	14		[אֲשִׁים קִבְּרָךְ אֶקְלוֹן <sup>יא</sup> ]	אִי־רָה' שֶׁלִּמֶךָ <sup>יב</sup>
			מִבֵּית אֱלֹהֶיךָ אִכְרִית	פָּסָל וּמִסְכַּה <sup>יג</sup> ]:
2	2		עָלָה מִפֶּעַן עַל־פְּנֶיךָ	נִצּוֹר מִצִּדָּה
			צִפְה־דָּרֶךְ חֹקֵן מֵתִנִּים	אִמְךָ־כַּח מֵאֵד:
1	12	iii	{אִם־מִים מִלְּאִים <sup>יד</sup> וְרִבִּים	נִנּוּ וְעִבְרִי <sup>טו</sup> :
2	1		הִנֵּה עַל־הַהָרִים רִגְלִי <sup>טז</sup>	מִשְׁמִיעַ שְׁלוֹם <sup>טז</sup>
			חֲנִי יְהוּדָה חֲנִיךָ	שְׁלָמִי נִדְרֶיךָ
			כִּי־לֹא יוֹסִיף <sup>טז</sup> לַעֲבֹד־כֶּךָ <sup>טז</sup>	כָּלָה וְנִכְרַת:
3			כִּי־שָׁב <sup>טז</sup> נֶאֱזָן יַעֲקֹב	וְגִפְזֵי יִשְׂרָאֵל
			כִּי בִקְוֹם בִּקְקִים	וּמִרְיָהֶם שִׁחְתּוּ:

3	1	(α)	לֹא־יִמִּישׁ טָרֶף	4 (β) טובת חן
	4	(γ)	הַפְּכֶרֶת גּוֹיִם בּוֹנוֹנִיָּה וּמִשְׁפָּחוֹת כִּשְׁפִיָּה	
	5	(δ)	גוֹיִם	6 (ε) ונבלתיך
	7	(η)	וְהִיא כָּל רֹאשׁ יְהוּדָה מִפֶּן	
		(θ)	מֵאֵין אִבְקָשׁ מִנְּחֻמִּים־לָךְ	14 (ι) יהוה
1	14	(λ)	לֹא 2 6 יִזְכֹּר	12 (ν) וכן
	12	(ο)	{עֲנֶהֶךָ אֶעֱנֶה־עוֹד	14 (ρ) ולא ישמע עוד קול מלא'כך"
	13		וְעָתָה אֲשֶׁר מִטְּהוֹ <sup>xx</sup> וּמוֹסְרֶיךָ אֶנְתֵּן	5 (υ) ביום הכינו
2	1	(π)	מִבֶּשֶׁר	3 (φ) יהוה את-
1		(σ)	עוֹד	
	1	(xx)	13 מעליך	

## נחום

## א

נָקָם <sup>פ</sup> וּבְעַל חֶמֶה:	אֶל קְנוּא־יְהוָה	1	2 <sup>a</sup>	i
וַעֲנֵן אֶבֶק רְגִלָּיו:	בְּסוּפָהּ וּבִשְׁעָרֶיהָ דָּרְכוּ		3 <sup>b</sup>	
וְכָל הַנְּהָרוֹת הַחֲרִיב	גּוֹעֵר בֵּים וַיִּבְשֶׁהוּ	4		ii
וּפָרַח לִבְנוֹן אֲמָלָל:	דָּאֵב' בִּשְׁן וּכְרָמָל			
וְהַגְבְּעוֹת הִתְמַגְּגוּ	הָרִים רָעֲשׁוּ מִמֶּנּוּ	5		iii
וְתַבְל וְכָל יוֹשְׁבֵי-בָהּ:	וְתִשָּׂא הָאָרֶץ מִפָּנָיו			
מִי־יִקוּם בַּחֲרוֹן אַפּוֹ	{זַעֲמוֹ מִי־עֲמֹד} לִפְנֵי	6		iv
וְהָצְרִים נִצְתּוּ מִמֶּנּוּ:	חֲמָתוֹ נִתְּכָה כָאֵשׁ			
מִצּוֹ בְיוֹם צָרָה	טוֹב יְהוָה לִקְיָיו	7		v
וּבִשְׁטָף עֹבֵר 'צִילָם':	יִרְדֵּעַ יְהוָה חֲסִי-כּוֹ			
וְאִי־כִי יִהְיֶה 'אֶל-חֶשֶׁךְ:	כָּלָה יַעֲשֶׂה 'בִּמְתִּקוֹמִי	8		vi
וְעִשָּׂה: {כִּי-עָד} פְּלֶה-הוּא עִשָּׂה:	לֹא-יִקוּם פַּעַמִּים 'מִצָּרָיו	9 <sup>b, c</sup>		
'נִקְהָ לֹא-יִנְקָה: 'עוֹן:	מִה־תַּחֲשֹׁבֹן 'עִל־יְהוָה	3 <sup>a</sup> , 9 <sup>a</sup>		vii
וְנוֹטְרֵהוּא לֹא־יָבִי:	נָקָם יְהוָה לִצָּרָיו	2 <sup>b</sup>		
אֶבְלֹו כֶּקֶשׁ 'בִּא־שׁ':	{סִרִּים' 'סְבוּאִים 'כִּי-הִמָּה	10		viii
* * * * *	ע * * * * *			
* * * * *	פ * * * * *			ix
* * * * *	צ * * * * *			
* * * * *	ק * * * * *			x
* * * * *	ר * * * * *			
* * * * *	ש * * * * *			xi
* * * * *	ת * * * * *			

ו (α) 1 2 וְנָהֵם (β) יְהוָה (γ) 3<sup>a</sup> יְהוָה אֶרֶץ-אֲפִים וְגִרְל-בָּח ו  
 (δ) 3<sup>a</sup> יְהוָה (ε) 10 סְבָכִים (ζ) וּבִסְבָּאֵם